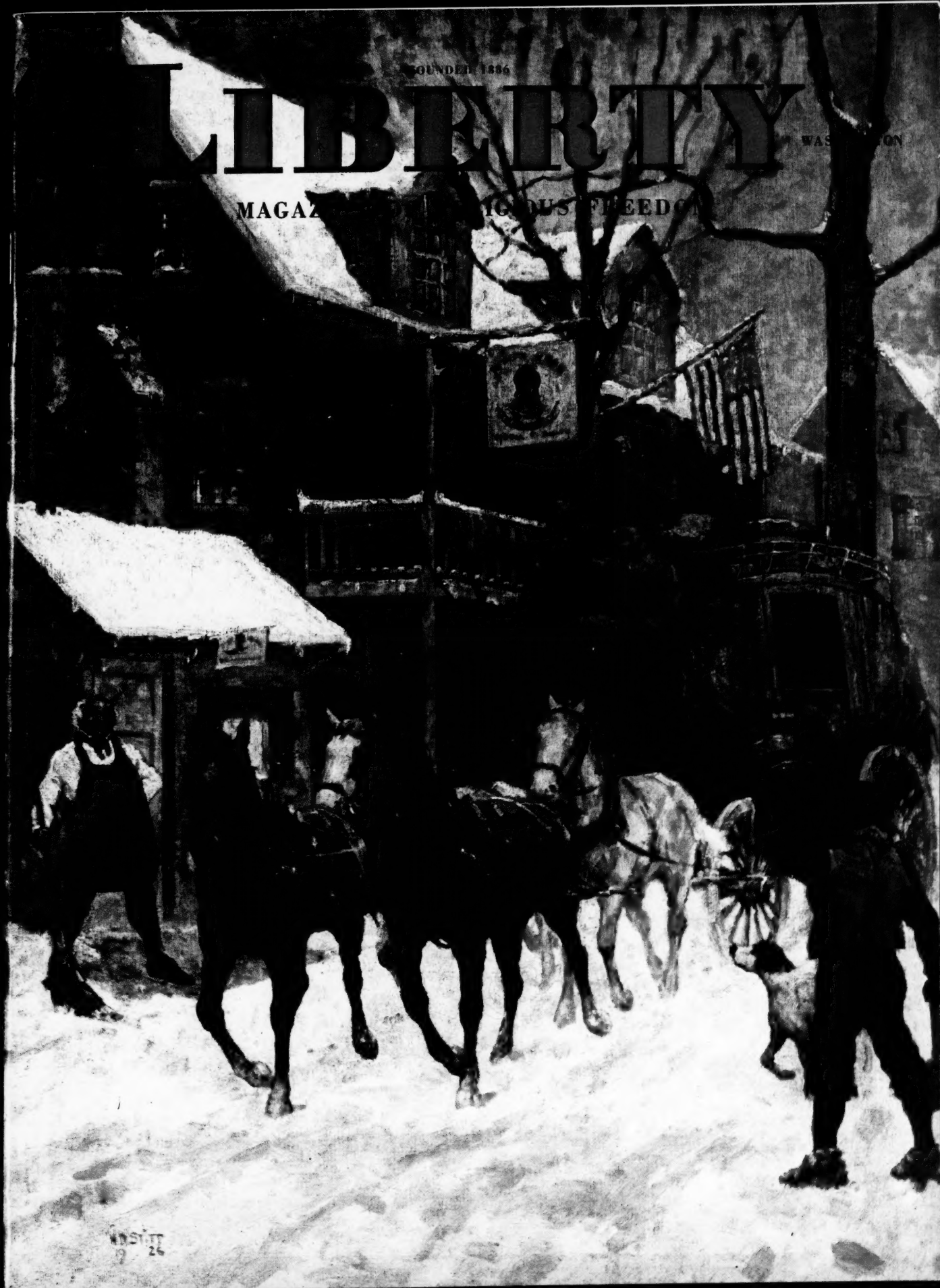


FOUNDED 1886

LIBERTY

WASHINGTON

MAGAZINE FOR HUMAN RIGHTS AND FREEDOM



DECLARATION OF PRINCIPLES

Religious Liberty Association

We believe in God, in the Bible as the word of God, and in the separation of church and state as taught by Jesus Christ; namely, that the church and the state have been placed side by side, each to work in its respective sphere. (Matt. 22:21; John 18:36.)

We believe that the Ten Commandments are the law of God, and that they comprehend man's whole duty to God and man.

We believe that the religion of Jesus Christ is comprehended in the principle of love to God and love to our fellowman, and thus this religion needs no human power to support or enforce it. Love cannot be forced.

We believe in civil government as divinely ordained to protect men in the enjoyment of their natural rights, and to rule in civil things, and that in this realm it is entitled to the respectful and willing obedience of all.

We believe it is the right and should be the privilege of every individual to worship or not to worship, or to change or not to change his religion, according to the dictates of his own conscience, but that in the exercise of this right he should respect the equal rights of others.

We believe that all legislation which unites church and state is subversive of human rights, potentially persecuting in character, and opposed to the best interests of the church and of the state; and therefore, that it is not within the province of human government to enact such legislation.

We believe it to be our duty to use every lawful and honorable means to prevent the enactment of legislation which tends to unite church and state, and to oppose every movement toward such union, that all may enjoy the inestimable blessings of religious liberty.

We believe in the individual's natural and inalienable right of freedom of conscience, and the right to profess, to practice, and to promulgate his religious beliefs; holding that these are the essence of religious liberty.

We believe that these liberties are embraced in the golden rule, which says, "Whatsoever ye would that men should do to you, do ye even so to them."

Religious Liberty Association, 6840 Eastern Avenue,
Takoma Park, Washington 12, D.C.

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First
Quarter
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Our Cover Painting

We step back into history a century and a quarter ago for the subject of our cover on this first number of the new year. Through the courtesy of Lawrence W. Sagle, the public relations representative of the Baltimore and Ohio Railroad, we are presenting one of their historical paintings on early transportation in this country.

We see a picturesque old stagecoach, drawn by four sturdy horses, making its scheduled trip along the old National Pike in colonial Pennsylvania. The coach in this scene has just stopped at a prominent wayside inn in the Keystone State, and is now ready to depart for the journey westward.

Traveling in colonial days was time consuming, and sometimes arduous. Hostlers and stablemen were noted, however, for the rapidity and dispatch with which horses were unhitched and replaced by fresh relays while the passengers rested and dined at the inn. In the evening guests would sit on the friendly verandas, and watch the continually changing scene along the road in front of them, a panorama of man and beast moving ever on along the cobbled highway.

Life was interesting along those old trails in the days of our forefathers. Whether for good or ill, however, the tempo of life has increased tremendously. With the advent of steam transportation the era of the wayside inn showed a rapid decline. Today it is just a pleasant memory, a treasured tradition among the records of the past.

Back Cover

Deeper Peace

Photo by Winston Poté From A. Devaney, N.Y.

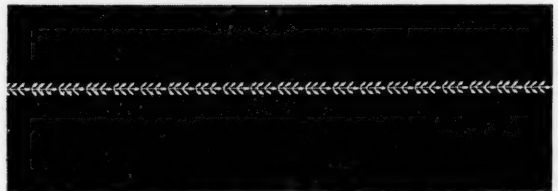
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Stanley M. Arthurs, Artist

Awe and Excitement Possessed the Passengers in This Stagecoach on the Old Albany Post Road. They Saw Ahead of Them the First Regular Passenger Train in Western New York State, the "De Witt Clinton"



FIRST QUARTER



© 1934, The Lincoln National Life Insurance Co.

M. L. Bracker, Artist

Abraham Lincoln, One of Our Most Illustrious Presidents, Laid the Foundation for His Successful Career During His Boyhood as He Studied at His Mother's Knee in Their Humble Cabin Home

The Ambitious Perseverance of Young Lincoln

By THE EDITOR

Much is written about the poverty and lack of opportunity that some children suffer in the United States today. Most of this suffering is found in crowded cities. Some exists, however, in rural areas where the soil has been depleted by erosion or one-crop cultivation, or where a wasting disease like pellagra has sapped the vitality and ambition of the people.

Certain communities are cursed with long-time prejudices and narrow opinions from which the children are the greatest sufferers. It is probable that such grind-

ing want and unfavorable material circumstances have faced few, if any, born in America as Abraham Lincoln met in his childhood and youth.

The young Lincoln, however, proved that it is possible for brave spirits to achieve learning and develop sterling character regardless of the odds against them. Though Abraham Lincoln is remembered for his clear-sightedness and the ability to point out great truths in simple language, that for which he is best known is told in the name "Honest Abe."



Courtesy, E. Lilly and Co.

Our Forefathers in Their Search for Freedom, Crossed a Boundless Ocean, and Endured Hardships and Suffered Privations, in Order to Plant Upon These American Shores the Emblem of Liberty

The Quest for Freedom

By **EDWIN McNEILL POTEAT, D.D., Litt.D.**

I

FREEDOM HAS NEVER BEEN EASY to find or easy to keep. Nor indeed has it been a simple matter to live with it, once it was laid hold of. The problems of bondage are considerable; the problems of freedom no less so. It is for this reason that those who find it difficult to be free, often exchange their free status for bondage, and it is this that lays upon us all the endless necessity for re-examining both the concept of freedom and its exercise.

Consider the individual aspect of freedom. As an individual I find my freedom violated by the mere fact of your existence. Because you are around, some things are denied me that I might otherwise claim. Moreover I am aware that within me there are factors that limit my freedom. I am ignorant, or weak, or afraid. Each of these sets restraints on my free action. The same is true as I find myself caught in the institutions of society. Law, amenity, mores—these all interdict my freedom even while—paradoxically—supporting it.

There are three ways in which I can try to extricate myself from the prison that life seems determined to

keep me in. I can flee from society and live like a hermit under laws, habits, inclinations that are wholly of my own contriving. Or I can revolt against all restraint, both inner and outer. This is the way of the anarchist who, in his zeal to escape law that limits him, seeks to destroy all law. Or I can conform to all limitations and, with a false sense of virtue, pride myself that I am both wiser and better than the hermit or the rebel.

But shall I find freedom thus? No. The hermit only changes from one prison cell to another. He is free from grocery stores but not from the greater inconvenience of tracking and killing his breakfast. The anarchist creates chaos and becomes its victim. Order is a condition of freedom; disorder is therefore the instrument of tyranny. The complete conformist never really wanted to be free. He doesn't like what he sees, so he blows out the light and insists that by this simple expedient he gets rid of what annoys him.

What to do? What we have been saying is based on the assumption that man can have absolute freedom. This is dangerous stupidity. It is necessary to realize that the simple fact of living makes freedom

Some Events of History

As we review certain historical dates of the past year, we find

That it was just three hundred and thirty years ago last December that the Pilgrims landed on the New England coast.

That it was just one hundred and seventy-five years ago last March that Patrick Henry made his famous speech in St. John's Church in Richmond, Virginia.

That it was just one hundred and fifty years ago last November that the Congress of the United States met for the first time in quorum session in the new Capitol building in the city of Washington, D.C., on the Potomac.

That it was just "four score and seven years ago" last November that Abraham Lincoln gave his famous address on the battlefield at Gettysburg, Pennsylvania.

relative to life. To live is to be relatively or conditionally free; to be absolutely free is not to live. We must therefore try to find levels of living that provide maximum freedom—not absolute freedom. This is to be had—if the experience of the race is credible—under law. Obviously law is the level of living—both individual and social—which has been achieved by concessions both on the part of the personal desire for freedom and the social need for order.

II

One thing, however, cannot be conceded: the freedom to be and realize to the fullest degree one's own self. To say that this personal fulfillment comes about through conformity to order is true; to say that in order to achieve order, one must give away his inherent selfhood is wrong. Hitler's terrorism reached its ultimate when he said to the German people: "It's your souls we want." That was the negation of freedom. Little wonder that such auxiliary matters as freedom of thought, conscience, speech, assembly, et cetera, were, in the interest of Hitler's order of tyranny, summarily suspended. It always happens that when an individual or a social institution (civil, political, economic, or ecclesiastical) lays claim to man's soul, all his freedoms are specifically vetoed.

III

The political history of the struggle involved in all this is, after a manner of speaking, the history of the

human race. In our Western tradition certain great dramatic and symbolic episodes come to mind: The Exodus from Egypt, the Maccabean Wars, the assassination of Julius Caesar by those who feared he was usurping powers he could not claim, the Reformation, the Cromwellian Protectorate, the settlement of America, the American and the French revolution. These all explained their violence in terms of the transcendent values of freedom for which they struggled, though they jumped from the frying pan for a period into the fire, in more than one case.

The spiritual aspect of the quest for freedom was difficult to separate from its political aspects, in these instances. It is always so. Not infrequently it was a genuine or quasi-religious fervor that gave impetus, vitality, and creativity to these movements. That they went to irrational extremes, missed their goals, or having reached them, lost them by new tyrannies is not to be taken as falsifying the fact of this basic impulse in the direction of soul freedom. It may, on the contrary, be taken to be proof of the viability of the idea.

IV

The personal spiritual history of this struggle, as contrasted with its political aspect, is similarly ancient and complex. The first intimations of self-realization in the child, the characteristic rebellion of adolescence, the independence of early adulthood—these are commonly observed factors or phases of the quest. Unless they are properly understood they will be improperly guided. In the latter case two tendencies are exposed. In some cases the quest for personal fulfillment bogs down in the exigencies of family, social, and economic obligations, and the once-viable sense of freedom becomes moribund and ultimately inert. This is the fate of complete conformity. It is what happens when the annoying radicalism of youth becomes the disturbing conservatism of age. In other cases an institution lays claim to the possession of the individual soul—often for a price and always with a plausible explanation—and fits it into a rigid and formalized pattern. Sometimes it is beneficent, as in the ethics of Confucius; sometimes it is malignant, as in the amorism of Nazism. Sometimes a religious institution can lay claim to the control of its adherents, asserting that the ultimate destiny of the individual rests entirely in the authority of the church.

The fact remains, nevertheless, that the spirit of man is his own and cannot be taken from him, by another person or by a civil or clerical institution, without violating it. At the same time, however, man can give his soul away. This is the consummate act



of freedom. In the political field it is the essence of patriotism; in the religious field it is the meaning and core of spiritual dedication. About these two foci of commitment have revolved most of what has been ennobling in the history of man's quest for freedom.

V

The current phase of this age-long conflict sets it forth as clearly, perhaps, as it has ever been seen. It is dramatically portrayed in the cold war between the West and the East. The totalitarianism of U.S.S.R. reaches down to the very soul of the Russian peasant and exercises complete control over him. In our democratic society we have not yet agreed that the state owns the soul of the citizen, but we do well to be vigilant. Nothing is more important than assiduous attention to the conflict that is shaping up in the Western world. The very threat of Eastern totalitarianism drives us dangerously in the direction of a forfeit of our basic right—the possession of our souls. Let us understand this.

It is also dramatically demonstrated in the growing acuteness of the dispute between the free churches and the authoritarian churches. If we are not to betray ourselves into folly and fanaticism, we must be as alert to understand the vitalities involved in this struggle as in the other suggested above. We need not be intolerant or bigoted, but we must be unrestingly on guard.

VI

Let us not forget that in both the political and religious aspects of this struggle, the salient question is: To whom does the soul of man belong? This probes deeper than any questions of civil rights. The moment man's initiative in the dedication of himself—whether it be to God or to the state—is taken from him, he cannot be free. His quest for freedom is aborted. He is already in bondage.

When Luther burned the papal decrees in 1520 he was simply affirming that his soul did not belong to Rome. The rise of Protestantism since then has been an extension of this idea in positive terms. The Reformation did not begin an era of automatic freedom, nor has Protestantism's record been unsullied. So long as man refuses, as the finest exercise of his freedom, to commit his soul wholly to God, his egoistic pretensions will topple him into many varieties of dungeons. At the same time Protestantism must insist that man's quest for freedom is lost the moment he puts his soul into the hands of political or clerical absolutists. This is truly to lose one's soul, and with it, all the other auxiliary liberties he cherishes. Once the freedom of the soul is gone, free speech, free conscience, free assembly, free press, et cetera, remorse-

Some Dates of Freedom

As we think of certain events of history that brought freedom to men, we find

That it was in 1215 that King John of England granted the Magna Charta to the Barons. This is an important date in the history of freedom.

That it was in 1735 that freedom of the press in the United States was initially established by the acquittal, by a jury, of John Peter Zenger.

That it was in 1776 that the American colonies declared themselves free and independent.

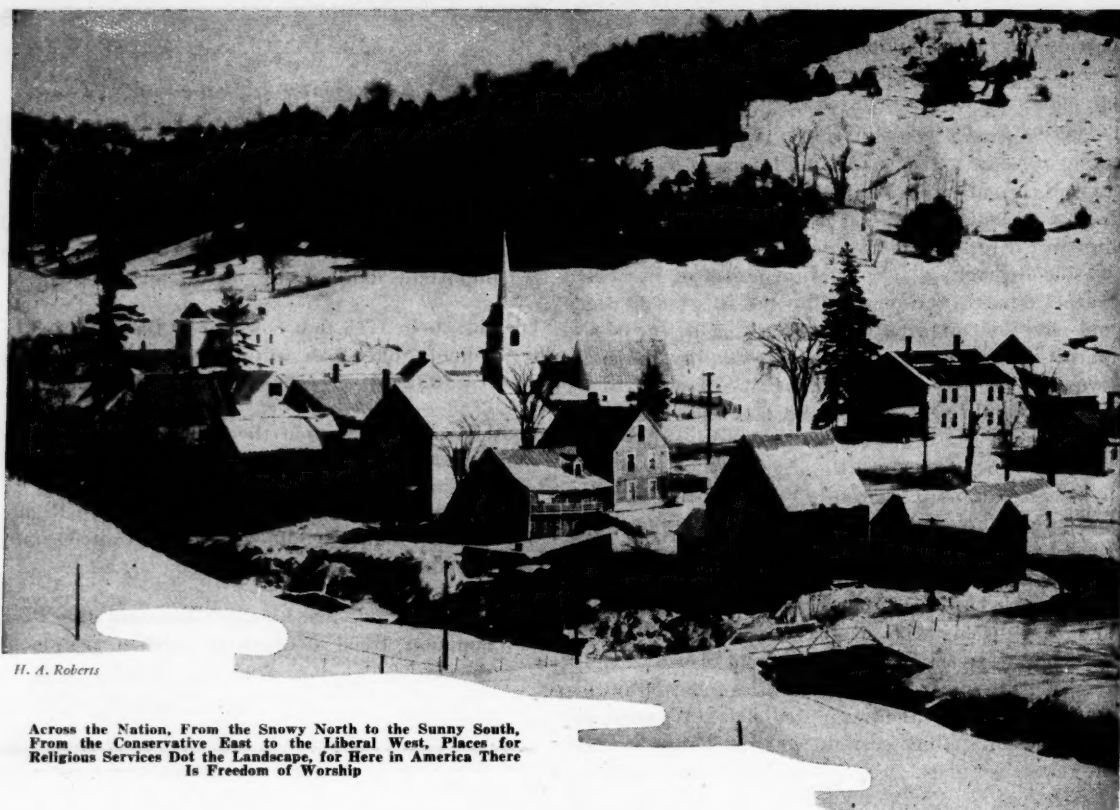
That it was in 1791 that the American Bill of Rights, the first ten amendments to the United States Constitution, went into effect.

That it was in 1863 that Lincoln's Emancipation Proclamation freed over three million people in slavery.

lessly follow. On the contrary, as long as the free spirit is maintained, all other freedoms can be sustained, nurtured, and extended.

VII

This freedom is not won, once for all, and then set in a showcase as a trophy of man's spiritual prowess. So vital a thing—and so volatile—as man's soul will not rest in the confidence of victory. If it could, it would indeed be a slave to victory! The contest has to be joined endlessly—along its social and individual salients. There's no discharge in the war. To some this is discouraging; to others it is the essence of life itself. George Washington once wrote a friend deploring the "listlessness" of many of our forebears, after the military phase of the revolution was over; and another early patriot memorably said that eternal vigilance is the price of security. The same is to be said about man's quest for freedom; and the same warning needs uttering against modern listlessness. Neither the hermit, nor the rebel, nor the conformist will ever breathe the invigorating air of freedom. Only he who is girded for an unending struggle to keep inviolate his soul against the pretensions or the onslaughts of men and institutions will find at last his quest for freedom realized in yielding up that precious thing—his soul—to God who gave it. He will be able to say with an ancient seer: "I shall walk at liberty; for I have sought *thy* precepts."



H. A. Roberts

Across the Nation, From the Snowy North to the Sunny South,
From the Conservative East to the Liberal West, Places for
Religious Services Dot the Landscape, for Here in America There
Is Freedom of Worship

Is Protestantism's Nerve Failing?

By WINTHROP S. HUDSON

TODAY, FOR THE FIRST TIME since the adoption of the Constitution, the great American tradition of the separation of church and state is being seriously questioned. Disturbed by modern secularism and religious indifference, many thoughtful people are asking if the idea of a religiously neutral state is not a contributing factor to the depressed status of religious life and itself a manifestation of the secular spirit. Quite obviously, the neutral state is the antithesis of the medieval ideal of a coercive church-state society. But to suggest that it is secular is to misunderstand the American principle, which is rooted in a distinctly religious idea.

The American tradition of religious freedom, Ernst Troeltsch has pointed out, is in the first instance a contribution of Baptists and Quakers to American life. In early New England, liberty of conscience was explicitly rejected as implying a godless skepticism. Only in Rhode Island did it obtain, and this colony was hated by its neighbors as a hotbed of

anarchy. "Its great organizer, Roger Williams, went over to Baptist beliefs, and thence passed to an undogmatic spiritualism" (the antithesis of ritualism). The Quaker colonies of New Jersey and Pennsylvania, "also of Baptist and spiritualist origin," constituted the second center of liberty of conscience in America; In other places where a limited toleration was to be found, the motivation was political and utilitarian, and in no sense distinctively American.

Since the Baptists and the Quakers had their origin in the great religious movement of the English Revolution, Troeltsch suggests that we must look to the England of the Civil War and Commonwealth period if we are to understand their point of view. It was in England, during this period, that the Protestant Reformation—with its insistence upon the necessity for an explicit faith, its confidence in the power of God's word, and its profound skepticism of the claims of men and institutions to infallibility—was carried to its logical conclusion. In a certain

sense, Troeltsch concludes, the English Revolution was the great hour in which those who had been stepchildren of the Reformation, the sectaries, had their vindication.

With the emergence of the Independent party (which included Congregationalists, Baptists, Quakers, and other groups) to a position of dominance, the great attack of the English Revolution was upon the concept of a state church. A state church, the Independents maintained, tended to foster a false reliance upon an institution and a deceptive confidence in the sufficiency of a purely formal relationship to it. Furthermore, such a relationship either subordinated the church to the interests of the state or it created a monopoly of religion in the hands of the divines, who inevitably would be confronted by the all too human temptation to abuse their monopoly, become self-seekers and pervert the gospel. Samuel Richardson spoke the common mind when he contended that a monopoly in religion is as bad as a monopoly in the cloth trade, for to have a monopoly in religion is to have the divine will measured out at the whim and caprice of fallible men who are apt to trim and tailor it to fit their own self-interest. It is only by free trade in religion that truth can be tested and abuses prevented.

Contradictory as it may seem, the aim of the Puritan revolution was the creation of a Christian society. With regard to forms of worship and confession of faith, the state was to be officially neutral. These things were to be left to the free determination of the independent congregations. The province of the state was to secure Christian morality and a Christian ordering of the common life by strict regulation and the employment of civil power. Thus, while explicitly rejecting the idea of a state church, the radical Puritans "firmly intended to make England *more* Christian than she had been or could be under any uniform authoritarianism."

To achieve and preserve the Christian character of society the Puritans relied on the power of a godly public opinion created by the preaching of the Word. Persuasion rather than coercion was the means upon which they depended to attain their end. Quite typical of their point of view was Cromwell's response to a complaint by a group of divines concerning the damage being done by unlicensed preaching. He told them they had the remedy at hand, since they had equal freedom to preach. Nor did the Commonwealth Puritans regard this reliance upon the power of persuasion as a frail reed. For more than a generation the Puritan preachers, if they wished to survive, had had "to find means to stir imaginations, wring the hearts of sinners, win souls to the Lord, in other words make themselves heard and felt." That they were successful in this is amply evidenced by the tributes of their opponents. Thomas Fuller quaintly observed: "What won them most repute was their ministers'

painful [painstaking, well prepared] preaching in populous places"; while Selden commented wryly: "The lecturers are friars and they stole the people's hearts away from the clergy and also took away their money."

"The Cromwellian Commonwealth, which was avowedly intended to be a Christian state," says Troeltsch, "for a short time realized this idea." Its downfall was due to the fact that the English people had not as yet mastered the techniques of democratic government. Nevertheless, Troeltsch continues, "short as was the time during which this grandiose edifice lasted, its influence on the history of the world was extraordinarily great." As a legacy to the future, it left four great ideas: the separation of church and state, toleration of different church societies alongside one another, the principle of voluntarism in the formation of these churches, and liberty of opinion in all matters of world view and religion.

It should be pointed out that the enjoyment of this last liberty was made dependent upon the frank and wholehearted acceptance of the first three principles. The Puritans struggled earnestly with the problem whether or not a tolerant society can tolerate active intolerance. They came to the conclusion that it cannot when intolerance presents "a clear and present danger" to the whole structure of a free society. Thus popery and prelacy, whose armies were ever potentially in the field, were proscribed. Except for this, there was general agreement with the observation of Roger Williams that where dissidents "are most of all suffered to declare themselves freely, and are only opposed by arguments in discourse, there they least of all desire to come. . . . Surely we find that they delight to be persecuted by civil powers, and where they are so, they are like to gain more adherents."

The Christian society, as conceived by the Puritans of the Commonwealth period, also presupposed a representative form of government. Otherwise the power of a godly public opinion would be impeded. This is the fundamental reason, we must assume, why Cromwell exhibited such a consistent reluctance to assume arbitrary power. This is unquestionably the explanation of Sir Harry Vane's remaining such an unreconstructed republican, and it is the key to the development of the Leveller movement among the sectaries. A simple democracy, of course, would not do, for the majority itself might conceivably become tyrannical. The freedom of the Word had to be preserved, and therefore the "rights of man," in terms of freedom of speech, of assembly and of the press, as well as of freedom from arbitrary arrest, had to be guaranteed.

It was this type of thinking that became dominant in America. By the time of the American Revolution, primarily as a result of the Great Awakening, "free church" ideas penetrated all the major denominations, and practically all of them had come to accept



Monkmeyer

the four great principles which were the legacy of the Puritan revolution in England. Only New England lagged behind, but even there the "Standing Order" was on the defensive within Congregationalism and was soon to surrender and adopt the point of view that had become characteristic of the Congregationalists of old England. It is both interesting and significant that, whereas in most lands separation of church and state has come as the result of a bitter struggle against the church, in the United States the demand for separation, with only a few exceptions, was voiced by the churches themselves. And it is important to remember that it was the religious concern of radical Puritanism for liberty of conscience, rather than any rationalistic, skeptical or utilitarian considerations, which created the demand for separation among the masses of church people.

The major question that remains to be answered is how successful this attempt was to create a Christian society on the basis of persuasion alone, without resort to coercion. The testimony of James Hastings Nichols is illuminating:

"The result of this Puritan pattern in English Canada, Australia, New Zealand, the United States and Britain herself has . . . been to maintain a greater hold for Christian ethics on the common life than is the case in any other major religious tradition. . . . Puritan denominationalism and separation of church and state have resisted moral corrosion conspicuously better than the state-church systems. Contrary to the usual supposition, the dechristianization of modern civilization seems to have prospered in inverse ratio to 'schism.' . . . After all, why do Maritain's countrymen laugh at us as incorrigible moralists in politics, sexual customs and even business? By means of this pattern the Puritan group of denominations have had a greater positive impact on Western civilization in the last three centuries than any other branch of Christianity."

Equally pertinent is the value judgment implicit in the title, "The Great Century," which Kenneth Scott Latourette gives to the 19th century, for the greatness of the 19th century was derived from the positive accomplishments of the free churches.

At a time when American Protestantism has lost its nerve, the "greatness" of the 19th century should not be forgotten. It was then that a new surge of vitality and power brought the gospel to the indus-

trial slums of Great Britain, evangelized an entire continent in the New World, stimulated great movements of moral reform on both sides of the Atlantic, and produced a missionary outreach that penetrated more lands and touched more lives than ever before in Christian history. Never before had Christianity been so widely dispersed or claimed the allegiance of so many people. Never before had it set itself so earnestly to deal with the evils of society. Under the impetus provided by the Clapham sect in England, slavery was abolished, wages and hours and conditions of labor began to be regulated, legislation was adopted to improve the lot of the wards of society, and charitable foundations and educational institutions were established.

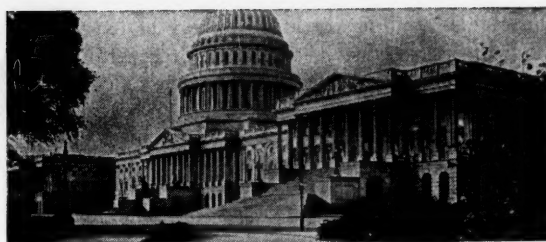
Similar tendencies were present in the United States—associated primarily with the activity of Charles G. Finney, the Tappan brothers and their spiritual descendants among the radicals of the eighties and nineties. What was called the "nonconformist conscience" spoke in Great Britain with an authority that could make or break a prime minister, while the reformers who dominated the American political scene during the greater part of the last century were, as Alice Tyler has pointed out in *Freedom's Ferment*, "the product of evangelical religion." The spiritual quickening which underlay this revolutionary ferment stemmed, of course, from the Great Awakening and its British counterpart, the Evangelical Revival. And these, in turn, were the product of an acceptance by the churches of the responsibility for recruiting their membership on a voluntary basis.

The secret of the hold of Christian ethics on the common life in America, then, seems to reside in the fact that the churches were compelled to assume responsibility for maintaining and perpetuating themselves. They had constantly to justify their existence, and their preachers had to be relevant and effective. Like the Puritan "lecturers" of 17th century England, the preachers of America labored under the necessity of making themselves "heard and felt." As a result church life, based upon personal conviction rather than nominal adherence, became strong and vigorous.

Lord Bryce, in 1888, observed these features of American religious life, and concluded that the American experiment in religious freedom had amply justified itself, not only as a political principle fostering peace and harmony among the citizens, but also as a religious principle producing greater spiritual vitality and power. Churches, he noted, were much stronger in America than in Europe (with the possible exception of Great Britain), benevolent and humanitarian enterprises received far greater support, and the influence of Christianity upon conduct and society was much more widespread. Rivalry between denominations, he observed, stimulated mis-

sionary and evangelistic activity, but it was not an "unfriendly" rivalry and did not "provoke bad blood." Indeed, "one notes a kindlier feeling between all denominations, Roman Catholics included," because the state is neutral and all churches are on an equal footing. "So far from suffering from the want of state support, religion seems in the United States to stand all the firmer because, standing alone, she is seen to stand by her own strength."

If the churches today find themselves fighting a rear-guard action against the forces of secularism, may it not be because of a failure of the churches to fulfill their responsibility to seek and secure "conviction" as the basis for a godly public opinion? May not the wistful yearning for a formally Christian state, recognizing explicitly the institutional claims of the churches, be an effort to avoid facing the fundamental issue and an endeavor to shift responsibility from the churches, where it belongs, to the state,



which has always proved itself incapable of fostering a genuine renewal of spiritual life? It is something of a paradox that European theologians, with a state church tradition behind them, are increasingly giving an affirmative answer to these questions, whereas many American theologians, betraying a failure of nerve, are giving a negative reply. —*Christian Century*, Oct. 11, 1950. Reprinted courtesy *Christian Century*. Copyrighted by Christian Century Foundation.

Can We Mix Government and Religion in Education?

By R. E. WEIDE

Principal of the Junior-Senior High School, Hiawatha, Kansas

PROBABLY THE QUESTION OF GOVERNMENT aid to parochial schools is not settled. Events of the last year or so should cause every citizen to think seriously upon this subject. It seems to me that the question we face is, Shall public funds be used to support the services offered by private or parochial schools? If we want to do this kind of financing, we should carefully study whether or not it can end in the destruction of our public school system. If government monies are given to any sectarian school, there is bound to be injected into our civic life internal tension and strife. Parochial schools when established are for the purpose of propagating a particular faith, and there is really no way that we can aid the schools of any church without aiding the church itself. Demands from churches for public funds are increasing. The five to four decision of the United States Supreme Court in what is called the New Jersey case, which permitted the paying of public funds to parents to defray the cost of sending children to parochial schools, has led many to feel that it will not be too difficult to get more money for kindred purposes, but others feel that none must be given for such things.

Fortunately, many of our leading church groups are making their position clear upon this issue, and

in so doing they are rendering a public service that should inspire confidence among our people. If, however, the statements of some church leaders, claiming they are not asking for *church* support by the public, are to be accepted in good faith, it will be necessary to offer more convincing reasons than have been shown thus far for public support for their schools.

Perhaps the most frequent charge made against the idea of withholding public funds from parochial schools is that of discrimination. Some churches which insist on training their youth in their church schools wherever possible, advance the theory that since their church must pay taxes to support public schools, and at the same time, from their private funds, support parochial schools, it is a discrimination to deny them access to public funds. If it were true that any community, whether on the local, State, or national level, had by law excluded these people from the public schools, then we would have a clear case of discrimination, and the government would have the responsibility of providing schools for them. But where such a situation exists it comes from church regulation and direction that the general public had no part in making. The responsibility of supporting the church school rests entirely with the

church. The public should in no way be expected to duplicate its services because one or several groups insist on a parochial-school approach to education.

Some have tried to create an analogy between public support for parochial schools and police and fire protection. Where, may one ask, is anyone suggesting that we must create police and fire departments for each of our religious groups? The analogy breaks down completely, for the very fact that we can unite to protect our people against lawlessness and fires lends support to the idea that we ought to unite in presenting our educational program.

More recently a thing of a different nature has crept into the argument. A few are saying that, since we are engaged with Communism in a worldwide struggle, and because Christian churches find themselves in conflict with the Soviets, we should join forces with these Christians and help them in every possible way, thereby strengthening our nation. The trouble with this kind of reasoning is that we will end up with a church-state combination. Let us insist that there is an American way distinct from the patterns of the past. Opposed to the European system of established church or no church, we offer a place where all may worship as they please without fear or favor. Our fathers did not come to America to make it Protestant, Jewish, or Catholic, but to create a free state, where all might worship. Their sons and grandsons have not died to make it Protestant, Jewish, or Catholic, but to keep it free from those tyrannies that for centuries plagued the people of the Old World; from tyrannies which had their roots, in part at least, in the educational and religious systems there. It is these very systems that have

so divided the peoples of Europe that only the threat of complete destruction brings any semblance of unity, and this is generally of short duration.

Still another viewpoint often expressed is that we are now, and have been in the past, giving aid to the church by exempting its property from taxation. It is true that Americans fully recognize the need of the church and its benevolent influence upon community life. To encourage growth for it and its institutions we have, through a public policy established by the people and their representatives, freed the church from the necessity of supporting all functions of government in a financial way. It is well that we have done so, for it has placed the church and the state in positions where neither has obligations to the other which might compromise its independence, which both so strongly need and desire. This is an entirely different matter from that of taxing Catholics to support Lutheran schools or vice versa. To go further, it surely is different from that of taxing those who have no church affiliation for the support of schools operated by any church.

Another potent slogan that has disturbed serious people of all faiths is our godless public schools. The writer has never seen any statistics on the religious affiliation of American public school teachers, but in forty years of contact with teachers, both as a student and an administrator, he has never heard one of them make light of religion or teach atheism. As a matter of fact, the vast majority of public school teachers are people of high principle and fine character, and most of them take an active part in the religious life of their communities. To assume that these same people would enter the classrooms of this nation and teach godlessness is not only false but ridiculous. There is no reason why the public schools cannot become the channels through which the great moral and spiritual values of the race may be taught. Let us not be divided by those who insist upon the need of teaching their own particular interpretations to the exclusion of the beliefs of others. It should be remembered that the highly organized and strongly commercialized clergy could secularize both religion and education.

We reiterate that frittering away our public funds by dividing them between various religious groups would not only divide our people but seriously handicap our public schools. Their needs at present are ample to make use of all funds that the public is willing to provide. Let us, a people of varying religious faiths, unite behind a program for necessary aid to our public schools. This would enable us to attract to them people of high ability and thoroughly trained as teachers, and furnish the faculties which they so sorely need. Thus can we hope to develop schools in which children of every race and creed can feel perfectly at home and prepare themselves for living in a free and democratic society.



Ewing Galloway



Ewing Galloway

The Question of Teaching Religion in the Secular Schools of the State Touches on the Constitutional Principle of Our Government

Are Bible Courses in a State College Lawful?

[The following is a copy of an opinion given to the Board of Regents and the President of Southwest Missouri State College, Springfield, Missouri, by the office of the Attorney General of Missouri. Evidently, the opinion was prepared by one of the assistants to the Attorney General, but it was approved by Mr. J. E. Taylor, Attorney General.]

"President Roy Ellis
Southwest Missouri State College
Springfield, Missouri

"Dear Sir:

"At your request, and on behalf of the Board of Regents of the Southwest Missouri State College, the attorneys for the Board of Regents have requested an opinion of this department, which, in part, reads:

"The Southwest Missouri State College has for sometime offered to its students courses in Bible and religious education giving college credits therefor, as in the case of other courses.

"I enclose an excerpt from the current College catalogue relating to the Bible courses offered.

FIRST QUARTER

"These courses are currently taught by a local Protestant minister who is employed by the Board of Regents of the College and who is paid from the same College fund as are other teachers.

"The courses are conducted in classrooms within College buildings. The Bible courses are elective and are not required.

"As attorney for the Board of Regents of Southwest Missouri State College, I have been asked to request your opinion as to whether the teaching of courses in Bible as outlined in the College catalogue and the employment and payment of a teacher for said courses is lawful and within the discretionary powers of the Board of Regents."

"At the outset, we might point out that the various state teachers' colleges within the state, or state colleges . . . , are creatures of legislative enactment and, as such, have been and are maintained and operated in a large measure with the use of public funds derived from taxation and made available by appropriations from the state.

"The first enactment by the State Legislature created two normal school districts. . . .

"Subsequently, in 1879, there were three normal school districts created. . . .

"In 1909 the number of normal school districts was increased to five. . . .

"As provided in Section 10760, R.S. Mo. 1939, each state teachers' college is under the general control and management of its board of regents, and said board possesses full power and authority to appoint and dismiss teachers and direct the course of instruction of the school.

"The question then before us is whether or not the Board of Regents of the Southwest Missouri State College, under the powers conferred upon it by the statute, is authorized to direct or institute courses of Bible and religious instruction as contained in the college catalogue and to employ a teacher therefor (in this case a Protestant minister).

"In considering this question we deem it expedient to incorporate in this opinion that portion of the catalogue enumerating the Bible and religious courses offered, defining the purpose of the courses and including a short summary of the nature of each course. Thus, the excerpt from the current college catalogue relating to said courses reads:

"Courses in the Bible and Religious Education are open to all College students. One one-hour course is offered each term and students who take the course in addition to their regular schedule may earn an additional hour of credit. There are also five two and one-half hour courses, one offered each term. The purpose of the Bible courses is to give the student a definite and organized knowledge of the contents of the English Bible, in order that its historical, literary, and spiritual value may be fully appreciated and may become a useful tool

in character building. The purpose of the Religious Education courses is to help ministerial students and others to become more effective preachers and Sunday School teachers.

"5. *An Introduction to the Bible.* 1 hour.

A course dealing with such matters as how we got our Bible, and the books that make up the Bible, the historical structure of the Bible.

"10. *The Life of Jesus According to Mark.* 1 hour.

An intensive book study of the Gospel of Mark with special attention to the social ideals of Jesus.

"15. *The Life of Paul.* 1 hour.

An introduction to the personality of this great Christian character and the vital phases of his teachings.

"40. *The Old Testament: Historical Portions.* 2.5 hours.

A course covering the first seventeen books of the Old Testament and giving the student a general working knowledge of the life, thought, and religion of the Hebrew people.

"50. *The Prophets of the Old Testament.* 2.5 hours.

A study of the Hebrew prophets with particular emphasis on the times during which they lived, and their contribution to the thinking and life of the world.

Youth Need Religious Instruction, but the Teaching of Specific Religions Is the Job of the Family and the Religious Institution. The Mid-century White House Conference on Children and Youth, Held in Washington, D.C., in Early December, 1950, Made These Outstanding Recommendations: First, "That Church and State Must Remain Separate; That Religious Instruction Should Not Be Permitted in Public Schools." "That Federal Aid to States for Educational Services Should Be Extended to Tax-supported Schools, but Not to Students of Schools Other Than Those Supported by Taxes"



Soibelman

“60. *New Testament History*. 2.5 hours.

A course giving the student a general working knowledge of the life of Jesus and the church which was the outgrowth of His teachings.

“100. *Homiletics*. 2.5 hours.

The purpose of this course is to acquaint the student with the different types of sermons, the technique of writing sermons, and how to deliver sermons. Offered as the demand warrants.

“110. *Sunday School Pedagogy*. 2.5 hours.

A course which considers such matters as, ways of teaching in the Sunday School, understanding pupils and their needs, Christian worship and how it can be made effective. Offered as the demand warrants.’

“In deciding whether or not the courses in Bible and religious education as above set out can legally be taught we must consider the recent United States Supreme Court case of *Illinois ex rel. McCollum v. Board of Education*, 333 U.S. 203, 92 L. Ed. (Adv. 451), 68 S. Ct. 461, 2 A.L.R. (2d) 1338. . .

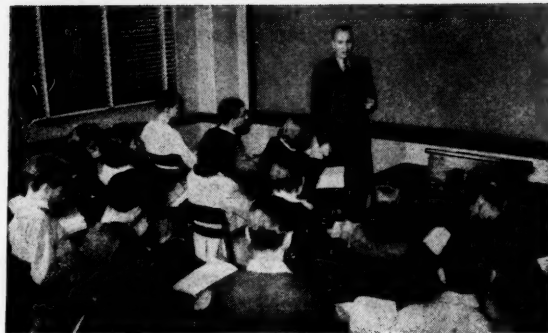
“In the *McCollum* case the Supreme Court held that tax-established and tax-supported public school buildings cannot lawfully be used for purposes of sectarian religious instruction of pupils under a ‘released time’ arrangement, who are compelled by law to attend public schools for secular education. The conclusion was reached that such arrangement violates the first restraint of the First Amendment to the Constitution of the United States, made applicable to the states by the Fourteenth Amendment, and breaches this nation’s historic ‘wall of separation’ between church and state by constituting an ‘establishment of religion’ by the state.

“In that case religious classes of the Protestant, Catholic and Jewish faiths were being taught in the elementary schools and upon the school premises. The teachers were furnished and paid by the respective faiths, and not from public funds.

“While said classes were elective so far as the pupils were concerned, all of the children were compelled to attend school under the Illinois Compulsory Attendance Law. Those not electing to attend any of the religious classes under the ‘released time’ arrangement reported elsewhere to continue their secular studies. The appellant, who was a parent of one of the school children, began an action for mandamus as a taxpayer to compel the school board to adopt and enforce a regulation prohibiting all instruction in, and teaching of, all religious education in all public schools within the district. In ruling on the case the court in its opinion, speaking through Justice Black, said . . . :

“‘ * * * This is beyond all question a utilization of the tax-established and tax-supported public school system to aid religious groups to spread their faith.

FIRST QUARTER



E. Galloway

And it falls squarely under the ban of the First Amendment (made applicable to the States by the Fourteenth) as we interpreted it in *Everson v. Board of Education*, 330 U.S. 1, 91 L.Ed. 711, 67 S.Ct. 504, 168 A.L.R. 1392. There we said: “Neither a state nor the Federal Government can set up a church. Neither can pass laws which aid one religion, *aid all religions*, or prefer one religion over another. Neither can force nor influence a person to go to or to remain away from church against his will or force him to profess a belief or disbelief in any religion. No person can be punished for entertaining or for professing religious beliefs or disbeliefs, for church attendance or nonattendance. *No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion.* * * * In the words of Jefferson, the clause against establishment of religion by law was intended to erect ‘a wall of separation between church and State.’ Id at 15, 16, 91, L.Ed. 723, 67 S.Ct. 504, 168 A.L.R. 1392. The majority in the *Everson* Case, and the minority as shown by quotations from the dissenting views in our notes 6 and 7, agreed that the First Amendment’s language, properly interpreted, had erected a wall of separation between Church and State. * * *’ (Emphasis ours.)

“It might be contended that the Bible and religious courses taught in the college at Springfield are non-sectarian, in that no particular emphasis is placed on the dogma or beliefs of any particular church or religious sect. In a measure we believe this is true—certainly as between some religious sects of the Protestant faith. However, it might be considered that as between those religious faiths or sects whose dogma and beliefs are based upon the King James Version of the Bible, and those which do not so base their beliefs, the teaching of such courses would have the tendency of favoring or emphasizing the former over the latter.

“Conceding the point that one church or religion is not favored over the others in conducting such courses, we still cannot discount or overlook the broad lan-

guage of the court in determining that which is prohibited by the First Amendment to the Federal Constitution, i.e., 'aid to all religions' and taxation in any amount, large or small, 'to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion.'

"It is also worth noting that the point was raised that the First Amendment only forbids government preference of one religion over another, and not an impartial governmental assistance of all religions. With this the [United States Supreme] Court would not agree. . . .

"We perceive a distinct difference between the teaching of subjects whose religious theme or influence is merely ancillary to the subject itself, and the actual teaching of Bible and religious courses which are the main function of pedagogical endeavor, and particularly so when the latter is taught for the purpose of familiarizing the students with the spiritual values of the Bible and to aid those students who may elect to study for the clergy, and others to become more effective preachers and Sunday School teachers.

"It has been brought to our attention that there has been a very recent New York case in which it was held that the decision of the United States Supreme Court in the McCollum case did not operate to declare unconstitutional a plan of religious education conducted for the public school children of the City and State of New York. This was In the Matter of the Application of Zorach et al v. Clauson et al, a case decided by the Supreme Court of New York, Second Judicial District (not yet reported), in which Judge Anthony J. DiGiovanna wrote the opinion.

"This case was another 'released time' case where the children in the public schools, upon written application of their parents, were excused one hour a week to attend religious instruction classes conducted by the Jewish, Protestant and Catholic faiths, at places outside of the school buildings and off school premises. In the opinion the court compared the program in operation in the City and State of New York with the Champaign Plan, which the United States Supreme Court held unconstitutional in the McCollum case, by setting in apposition distinctive features of both. Some of them being as follows:

"Champaign Plan

"Religious training took place in the school buildings and on school property.

"The place for instruction was designated by school officials.

"New York City Plan

"Religious training takes place outside of the school buildings and off school property.

"The place for instruction is designated by the religious organization in cooperation with the parent.

"School officials supervised and approved the religious teacher.

"Pupils were solicited in school buildings for religious instruction.

"Registration cards distributed by school. In at least one instance, the registration cards were printed at the expense of school funds.

"No supervision or approval of religious teachers or course of instruction by school officials.

"School officials do not solicit or recruit pupils for religious instruction.

"No registration cards furnished by the school or distributed by the school.

"No expenditure of public funds involved.

"No credit given for attendance at the religious classes.

"No public moneys are used. . . .

"It is apparent that factually the New York case is entirely different from the situation we are now considering in this opinion. The principal difference being that in that case the schools and school officials had nothing to do with conducting the religious courses, nor were any tax moneys or school property or facilities used in sponsoring said courses.

"Regarding the question presented, it is the duty of this office to only consider it from the legal aspect, and as we interpret the McCollum case, and its application to the question at hand, we believe that the courses taught, as set out and described in the school catalogue, constitute 'religious activities,' the effect of which would be to at least aid the Christian religions.

"Such being the case, we further believe that the Board of Regents utilizing public funds derived from taxation and school property and facilities to sponsor the teaching of such courses is in violation of the 'establishment of religion' clause of the First Amendment to the Constitution of the United States.

"CONCLUSION

"In view of the decision of the Supreme Court of the United States in McCollum v. Board of Education, it is the opinion of this department that the teaching of Bible and religious education courses at the Southwest State College at Springfield, as currently approved by the Board of Regents and contained in the college catalogue, is unlawful because it violates the 'establishment of religion' clause of the First Amendment to the Constitution of the United States."



Back in Early Colonial Times It Was Unlawful for Any Person Over Sixteen Years of Age to Attend a Religious Service With Five or More Present When It Was Conducted by One Not in Agreement With the Established Church Beliefs

The Right to Assemble and Petition

By C. S. LONGACRE

THE FIRST AMENDMENT to the Federal Constitution grants "the right of the people peaceably to assemble, and to petition the government for redress of grievances," without government interference. The fundamental rights are unique in that they are not enjoyed by the people under many of the governments of earth. Every totalitarian and dictatorial form of government denies these rights to its citizens.

There was a time in Colonial America when these rights of assembly and petition were denied minority groups, as they are now denied to the people in totalitarian countries. When the British Parliament, under the reign of Charles II, passed the Act of Uniformity, compelling all Nonconformist ministers to take the oath that they would give "unfeigned assent and consent to all and everything contained and prescribed in and by the book entitled, The Book of Common Prayer," which contained the creed of the established Church of England, this same religious requirement was imposed upon the American colonies.

Two years later, in 1664, the Conventicle Act was passed by Parliament. It prohibited any person over sixteen years of age from attending a Nonconformist service at which more than five persons were present. For the first violation of this act the individual was fined five pounds or imprisoned for three months. For the second offense the penalty was doubled, and for the third offense the fine was one hundred pounds, and for a failure to pay the latter sum exile was imposed to "one of His Majesty's foreign plantations

for a period of seven years." This act was also put into force in the American colonies under British rule. The cost of transportation was to be met by the confiscation of the goods and property of the alleged criminal.

The next year the British Parliament passed the Five Mile Act, which provided that any person in holy orders or "pretending to be in holy orders" who had not submitted to the provisions of the Act of Uniformity should take an oath not to attempt any alteration in the government either of church or state; and upon refusing to take this oath he was not allowed to live within five miles of any city, town, or borough, or any place where religious services were conducted. Thus the Nonconformist preachers were harried by His Majesty's dragoons like wild beasts and were compelled to take refuge in the hills and carry on their worship in dens and caves in England. In the American colonies they were forced to seek refuge among the Indians in the North American wilderness, and the uncivilized Indians often became the conservators of human liberties rather than the savage Christians of the New World.

These oppressed dissenters and Nonconformists to the established religion in the colonies had no courts of appeal to which they could go for redress of grievances. The civil and ecclesiastical officials were all of the same opinion and religious persuasion under the regime of a union of church and state. All the people were compelled to attend divine services in the established churches, and likewise were forced

to give financial support to a religion in which they had no faith.

If they petitioned the civil magistrate for redress, they were at once set down as opposed to the established order of things and had to suffer the penalty as traitors to the government and heretics of the established church. Men, women, and children alike were tortured in the name of God and the Christian religion.

These early dissenters and Nonconformists paid the price in blood and treasure for the precious heritage of freedom that we Americans enjoy today. We little realize the value of these precious Constitutional guaranties handed down to us by the founders of our Republic when they adopted the First Amendment that vouchsafes to every group "the right of the people peaceably to assemble, and to petition the government for a redress of grievances," without being molested for so doing. If it were not for these two guaranties in our Constitution, all the other guaranties in the Bill of Rights would be of little value to us. We Americans have had a good deal to say in favor of the guaranties of freedom of religion, freedom of speech, freedom of the press, but very little attention has been paid to our freedom to assemble and to petition the government for redress of grievances. Were there no freedom to assemble peaceably and to appeal to the government for redress when unjustly oppressed, the guaranties of religious freedom, freedom to speak, and freedom to circulate the product of the press would be largely nullified and frustrated.

Today in dictatorial and totalitarian governments minority groups, whether political or ecclesiastical, are denied the right to assemble peaceably and to

petition the government for redress of grievance. If any person or minority group protests against anything these governments attempt to do, either in the domain of politics or the realm of religion, as an interference of the inalienable rights of mankind, they are branded as enemies of the government and horrible punishment is often inflicted. To protest is fatal, and to fly away is impossible. The people are helpless when they are denied the right to assemble and are banished or imprisoned when they protest the exercise of absolute authority on the part of the government in things either temporal or spiritual.

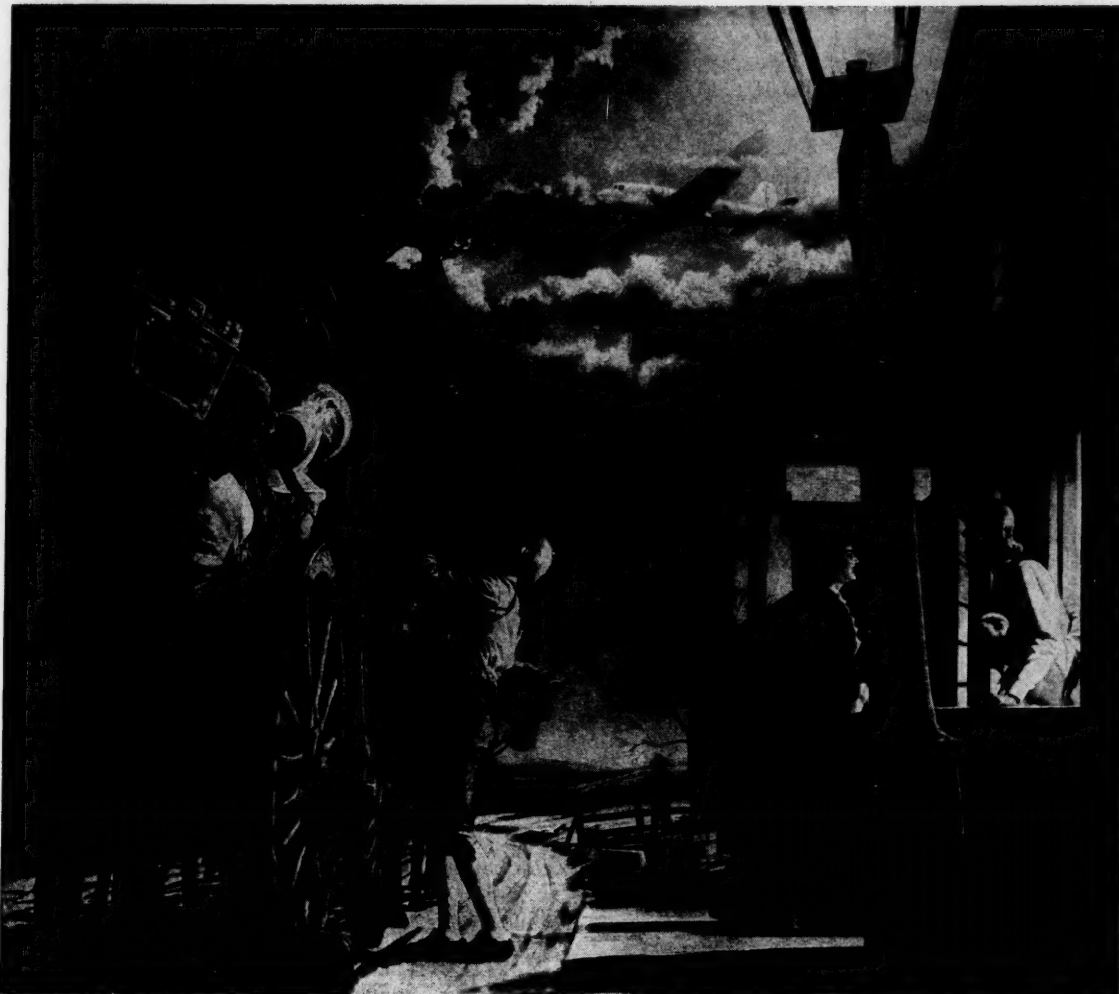
The most effectual means any government can employ to perpetuate itself in power is to deny the people the right to assemble peaceably and to punish all who protest against the unjust exercise of absolute authority.

The one thing above everything else that has made the American Republic an asylum sought by the oppressed of many lands is the fact that it is governed by a Constitution that is respected, that protects the individual in the enjoyment of his inalienable rights, and that recognizes that the free exercise of his conscience in the realm of religion is paramount to the exercise of governmental authority. The recognition and the practice of that fundamental ideal in American jurisprudence is the strength, stability, and glory of the American Republic.

Charles II of England and His Retinue. Under the Reign of This King the British Parliament Passed the Act of Uniformity. This Law Compelled All Ministers Who Did Not Agree With the Established State Church to Take the Oath That They Would Give "Unfeigned Assent and Consent to All and Everything Contained and Prescribed in and by the Book Entitled, The Book of Common Prayer." This Volume Contained the Creed of the Established Church of England



Illus. London News



Courtesy, Air Transport Assn.

The Passengers Are Welcomed by the Innkeeper's Wife as the Stagecoach Arrives at the Post Road Inn. All This in the Style of a Century and a Quarter Ago. In the Sky, However, We See a Vision of a Popular and Modern Means of Passenger Transportation, the Twentieth-Century Airplane

Some Early History in the Keystone State

Along the Trail With the Stagecoach and the Conestoga Wagon

By S. M. HARLAN

HARK BACK if you will to the scenes of long ago, to the days before the iron trail and the flying machine, to the days of the old stagecoach and the Conestoga wagon, that made their way over the trails of the Keystone State in the early nineteenth century. This means of transportation was at its greatest height during the 1830's.

FIRST QUARTER

The Commonwealth of Pennsylvania possessed, during this period, perhaps the greatest artery of commerce in the entire country. Highways crossed and recrossed the State in all directions, but especially from east to west. Many of these white stone roads were built by private companies, who in turn were reimbursed for their expense by the receipts

of the toll houses along the way. The tax on some of these roads continued as late as 1905.

As the population grew, naturally travel and commerce increased on these roads. It is said that on these highways there was never a time during the day that at least one coach or wagon was not in sight. Added to this traffic was the constantly growing number of pioneers, with their families and household belongings, heading for the plains of the Middle and Far West. The Conestoga wagon was their traveling home until they could settle down and build their cabins on the prairies.

This unique wagon, sometimes called the *Mayflower* of the American continent, was purely an American vehicle. It was largely used by the American Army during the Revolution. It was first made at Conestoga, Pennsylvania, taking its title from a powerful Indian tribe of the same name that is now entirely extinct. In the West these wagons were known as prairie schooners.

Scattered along these provincial highways was a very important institution, the wayside inn. When nightfall overtook a weary traveler, these buildings were like havens of rest. Here the sojourner, whether farmer, teamster, drover, businessman, or pleasure-bent traveler, could find lodging and refreshment. Many of these wayside inns were known throughout the land for their cleanliness and hos-

pitality. They were also often used as meeting places for fraternal orders, political rallies, and voting centers. In the social and political history of those times they played an important part.

There were several classes of these wayside inns. The better class, known as "stage stands," catered to the stage-traveling public, providing them with meals and rest overnight. Here, also, tired horses were replaced by fresh teams. No teamster, however, could find accommodations in these better-class inns. To allow one to spend the night would bring lasting disgrace upon the keeper of the inn, and serious loss of business.

Next in the scale came the "wagon stands." These were patronized by the wagoners, or teamsters. Here they would put up for the night, by sleeping in many instances upon a bag of hay on the barn floor after feeding their tired teams.

Another class were called the drovers of animals and fowls. Their overnight resting places were called "drove stands." As many as three hundred cattle at one time were driven over the highways from country to city. Forty hogs were a usual number in a herd, and three hundred turkeys were about all a drover could handle at a time. One wing was usually clipped to prevent the turkeys from flying away. Generally a freight wagon was taken along to carry any animal that could not stand the trip. Of course, special accommodations were provided at these "drove stands" for watering, feeding, and pasturing the animals until they were again upon the hoof toward their destination.

Lastly, the lowest class of the passing or resident public were catered to by the "tap houses." Unfortunately their chief income was from the sale of bad spirits.

One unique and distinguishing feature of these inns was the sign board that identified each one. They were all figurative, and sometimes painted by artists of note. Swinging high in their yokes upon a mast or pole by the roadside, these signs bore their legends in English. Because all could not read English, and because many were also illiterate, figures were added for their benefit in identifying each inn. For instance, "The Black Bear" sign, besides the name, had a representation of the animal. "The Indian Queen" had a picture of an Indian maiden, et cetera. The better-class inns often honored popular heroes by using such names as "The King of Prussia," "St. George and the Dragon," "General Washington," "General Paoli," "Spread Eagle," and so on.

An Interesting Old-time Poster Advertising a New York State Coach Line. The Original Measured 11 x 15 inches, and is Dated June 25, 1834. We Reproduced It From the Bella C. Landauer Collection Through the Courtesy of the New York Historical Society of New York City

**TROY, BALLSTON
AND
SARATOGA,
DAILY LINE OF
COACHES.**

This line will commence running on the first day of July, leaving each place at half past 8 A. M. every day. Passengers wishing to travel from Saratoga to Lebanon Springs, will find this line not only the most expeditious but the cheapest.

Passengers for Pittsfield, Northampton and Hartford by taking this line will dine at Troy, lodge at Pittsfield, and arrive at Hartford early the next day. The road is now put in the best order, and all that is now wanting is that liberality which the establishment merits.

32-Seats taken at G. W. Wilcox's, York House, Saratoga, and at all the Principal Houses in Troy.

L. V. & J. B. REED, Proprietors.
J. B. KEELER, Agent, Troy.
S. DEXTER, Agent, Saratoga.

TROY, JUNE 25, 1834.

N. B. On the arrival of the ERIE or CHAMPLAIN, Passengers can be accommodated with coaches to Saratoga or Ballston the same evening.

Printed by Knapp & Rogers - Troy, July 1st 1834.



THE HORSE WON THE RACE

This painting by H. D. Stitt is reproduced through the courtesy of L. W. Sagle, public relations representative of the Baltimore and Ohio Railroad. This illustration depicts a race between Peter Cooper's engine, the "Tom Thumb," and one of the early horse-drawn cars used on the Baltimore and Ohio Railroad. The stagecoach owners of the day were naturally jealous of Cooper's engine, and staged the race as a surprise to the engine builder, using one of their best horses. The race took place on August 28, 1830. A description of the race follows:

"On the track alongside, a gallant gray had been hitched to a wicker car, and the race between the horse and steam was on. The horse's steam developed more rapidly than the engine's and he started ahead. The horse was a quarter of a mile ahead when the safety valve lifted, and the vapor issuing from it showed an excess of steam. The pace increased, the passengers shouted. The engine gained on the horse, soon it lapped him, the whip was applied. The race was neck and neck, nose and nose. The engine passed the horse and a great 'hurrah' heralded the victory. Just then, when the gray's master was about to give up, the band which drove the pulley, which drove the blower, slipped from the drum, the safety valve ceased to scream, and the engine for want of breath began to wheeze and pant. In vain Mr. Cooper, who was his own engineer and fireman, lacerated his hands in an attempt to replace the band on the wheel. The horse gained on the machine, passed it, and, although the band was presently replaced, the horse was too far ahead to be overtaken and came in the winner of the race."—John Semmes, "John H. V. Latrobe and His Times, 1803-1891."

do not know.) An idea of the expense of travel by stagecoach can be gathered from this item: Philadelphia to Pittsburgh, twenty dollars, and twelve and a half cents for each pound of luggage beyond fourteen pounds. The distance was 297 miles, and the trip took six days. Meals and overnight stops at the inns cost another seven dollars. The same trip by wagon took twenty days and cost five dollars per hundred-weight for both persons and property. The charges by the way cost another twelve dollars.

Around the inns there was always much bustle and activity. The arrival and departure of the stagecoaches, especially the mail or post coaches, would produce shouts from the stablemen and hostlers. The toot of the innkeeper's horn, calling all to dinner, was always a welcome sound.

It is said that the first stone turnpike in the country ran from Philadelphia to Lancaster, a distance of sixty-two miles. Building of this road was commenced in 1792, and it was finished about two years later at a cost of \$465,000. There were fifty or more inns on this road alone.

In our modern times we are familiar with such words as automobile, gas station, and airport. In

Political changes in the country would sometimes cause alterations to be made in certain signs.

Other signs were of a rather homely character, as "The Hat," "The Boot," "The Wagon," "The Lion," "The Cat," "The Turk's Head." The drove stands usually had signs that had to do with their class of patrons, such as "The Swan," "The Ram's Head," "The Lamb," "The Bull's Head." The tap houses bore such names as "The Jolly Irishman," "The Fox Chase," "The Fiddler."

Single meals at the wayside inns usually averaged about 31 ¼ cents each. (Why the quarter of a cent we

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provincial days the nomenclature bore such names as blacksmith and wheelright shop, livery stable, saddlery, or village cobbler.

Life during this era of American history must have been very interesting and exciting at times. Fancy the anxious moments, for instance, when a drover of several hundred cattle and a flock of fowls would meet—going in the opposite direction—a line of Conestoga wagons and several speeding stagecoaches. Keeping the animals together and unharmed must have been quite a chore.

Long lines of wagons carried to the cities the products of the West. The merchandise of the eastern mills and foreign markets made up the freight carried in the opposite direction. Usually each wagon was drawn by five stout horses. Each horse's collar was provided with a set of different-toned bells. As the teams trudged along, at about four miles an hour, these bells made very singular music. Frequently a line of as many as twenty-four wagons, carrying the families and worldly possessions of emigrants on their way West, together with their flocks and herds, would add to the ever moving panorama.

They were hardy men, these drivers of stagecoaches and Conestoga wagons. Many of them drove their horses at full speed much of the time, and sometimes would round a curve on two wheels—much to the nervous excitement of the passengers. There was considerable rivalry between competing companies as to which had the fastest service. The old-time stagecoach carried nine passengers at a time, one of whom rode up with the driver. For this seat there was considerable rivalry.

An Old Coach Schedule

From an old Colonial Almanac of over a century ago this information has been gathered, giving a list of inns on the old King's Highway, the predecessor of the Philadelphia and Lancaster turnpike.

Philadelphia to	M.*	Qts.*	Prs.*
Colter's Ferry	1	3	52
Black Horse	6	0	16
Marion Meeting	7	2	65
Three Tuns	9	3	66
The Buck	11	0	42
The Plough	13	3	48
The Ship	34	2	30
The Wagon	41	0	0
John Vernon's	60	0	52
Conestoga Creek	64	1	10
Lancaster Court House	66	0	0

* Miles, quarters, and perches (A perch is about 5½ yards.)

At the foot of a long hill the companies usually stationed what was known as a "postilion," a groom with two horses, to help a stagecoach with insufficient "horse power" to negotiate the hill. It is said that one man who operated a line of his own had at one time one thousand horses and over four hundred men in his employ.

With the advent of the railroads across the eastern mountains, the business of the turnpikes and inns took a decided drop. At the close of the Civil War



Courtesy, B. & O. R. R.

One of the Very Few Conestoga Wagons in Existence Today

the activities of the stagecoach and Conestoga wagon practically ceased. After the pikes were closed for lack of business the coaches were bought by Western stage lines and taken to the Far West.

There were many lines of travel and trails throughout the United States before the coming of the railroads. Two of these are worthy of special mention: the National Pike, which followed the old Indian trail to the Ohio country, and the Santa Fe trail, from Missouri to New Mexico. These two were, and still are, practically one, from Baltimore, on the Atlantic Coast, to Santa Fe.

Although times have changed and new methods of transportation are the order of the day, still the

story of how our grandparents traveled a century or so ago fills us with admiration for their rugged courage. They played their part in the building of America.

Pennsylvania deserves a most honored place in the sisterhood of States, for in this State the United States was born. In her metropolis, Philadelphia, was written and signed the Declaration of Independence. Here was adopted the Articles of Confederation and later the Constitution of the United States.

This commonwealth abounds in historical landmarks, and richly deserves the ideals of her motto: "Virtue, Liberty, and Independence."

EDITORIALS

Traverse City Case

IN RECENT YEARS Jehovah's Witnesses and members of other denominations have frequently run afoul of various types of city ordinances. Recently two Seventh-day Adventist young men, serving as colporteur evangelists in Traverse City, Michigan, were arrested. They were engaged in selling religious books—*Bible Readings for the Home* and *Modern Medical Counselor*, and two monthly publications, *Life and Health* and *Our Times*.

These colporteurs were charged with violating a city ordinance denying any person the privilege of calling at the home of any resident in Traverse City for the purpose of taking orders or selling merchandise without having had a previous invitation to call at the home by the occupant or occupants of the home. The housewives of the homes where the young men had called in the interest of their gospel literature work, testified that the young men had been courteous in every way, "acting as perfect gentlemen," and when told that they were not interested, promptly left the homes and did not return.

From the hearing before the Municipal Court the case was appealed to the Circuit Court of Appeals, where the case was heard before Judge Howard Campbell on September 20. Though it was contended that the Constitutional rights of the young men—freedom of religion, freedom of speech and freedom of the press as set forth in the First Amendment of the Constitution and applied to the States through the due process clause of the Fourteenth Amendment—were violated by the city ordinance in question, the judge, while commending the young men for the

laudable work they were doing, upheld the constitutionality of the city ordinance and the decision of the lower court.

Steps are now being taken to appeal the case to the supreme court of the State. The sanctity of the home is recognized and the right of an individual to refuse permission to a person to come to his home, but it does not appear that this recognition would give the city council or even the majority of the citizens through a referendum vote the legal right to exclude persons in the pursuit of a legitimate occupation from calling at the homes of the minority or upon individuals who might desire such personal visitations.

Attempts to require a license fee from religious colporteurs or permits issued at the discretion of city officials have been declared unconstitutional by the United States Supreme Court. In commenting upon this type of work the United States Supreme Court, in the case of *Murdock vs. The Commonwealth of Pennsylvania*, 319 U.S. 105, (1943) said:

"Spreading one's religious beliefs or preaching the Gospel through distribution of religious literature and through personal visitations is an age-old type of evangelism with as high a claim to constitutional protection as the more orthodox types."

The court went on to say:

"The mere fact that the religious literature is 'sold' by itinerant preachers rather than 'donated' does not transform evangelism into a commercial enterprise. If it did, then the passing of the collection plate in church would make the church service a commercial enterprise. . . . Freedom of speech, freedom of the press, freedom of religion

are available to all, not merely to those who can pay their own way."

In speaking of requiring permits at the discretion of a police or some other municipal officer the United States Supreme Court, in the case of *Schneider v. State of New Jersey*, 308 U.S. 164 (1939), issued the following warning in its closing statement:

"Conceding that fraudulent appeals may be made in the name of charity and religion, we hold a municipality cannot, for this reason, require all who wish to disseminate ideas to present them first to police authorities for their consideration and approval, with a discretion in the police to say some ideas may, while others may not, be carried to the homes of citizens; some persons may, while others may not, disseminate information from house to house. Frauds may be denounced as offenses and punished by law. Trespasses may similarly be forbidden. If it is said that these means are less efficient and convenient than bestowal of power on police authorities to decide what information may be disseminated from house to house, and who may impart the information, the answer is that considerations of this sort do not empower a municipality to abridge freedom of speech and press."

Developments in this case will be watched and further reported as they occur.

A. W. J.

Humanizing War

THIS OFFICE receives a great many letters from devout Catholics. Some merely challenge our position concerning the separation of church and state. Some are pretty abusive. It is not uncommon to be charged with gross misrepresentation, if not absolute falsehood, when we dare to intimate that the Roman Catholic Church has ever used its great power to punish anyone who refused to follow her dictates. In the *Commonweal*, August 18, 1950, there is an article written by Robert Barrat, who is "editor of *Temoignage Chretien* and an executive of the *Centre Catholique des Intellectuels Francais*." This article is evidently inspired by the attempt being made in France, as well as in the United States, to get folks to sign the "Stockholm Petition." We want to call attention particularly to a certain sentence, but in order to make it really understandable it will be necessary to give three short paragraphs:



"But it seems to me that there is some naivete in seeking this late in the twentieth century to prescribe the use of atomic weapons on the grounds that they are 'blind, inhuman and of mass effect.' If one were to judge modern arms according to these three criteria I believe that it would be necessary to condemn them all from the simple flame-thrower to the phosphorous bomb.

"Indeed modern war can only be a total war. From the day on which man learned to kill at a distance there has always been danger of death for non-combatants. And I am even quite sure that this danger existed well before gunpowder was invented. One has only to read the chroniclers of the Middle Ages or the historians of ancient times to realize how armies conducted themselves in the countries they had conquered.

"The humanization of war, the respect for non-combatants, the truce of God, courtesy toward prisoners, all that came to exist in a certain epoch when men of war were inspired by the ideals of Christian chivalry and especially when the Popes, the first servants of God, possessed enough temporal power and a powerful enough system of alliances to punish princes and kings who violated the rules of war." (Italics ours.)

Probably comment is unnecessary. However, the temptation is strong to point out that when the Popes possessed enough temporal power they entered into alliances with others "to punish princes and kings." Unfortunately, those who violated rules other than those mentioned were sometimes punished. Correction of religious heretics crept in. This did not occur only where papal power was concerned. Protestant princes and churchmen indulged in persecution too. How much evil could have been avoided if men had always remembered that our blessed Lord had declared that His "kingdom is not of this world."

H. H. V.

Sunday Blue Laws Enforced

THE SUNDAY BLUE LAWS of Connecticut, which are of ancient vintage, and for many years have lain dormant in musty folios, have been suddenly resurrected and enforced by the police authorities of the city of Hartford. Forty years ago in the city of Hartford the Sunday blue laws were strictly enforced, and no recreation of any kind was permitted on Sundays—no amusements like baseball, motion pictures, dancing, and golf. Food and fruit stores were closed, and all secular activities and labor, except those of necessity, were placed under a legal ban.

But these ancient blue laws were not so scrupulously enforced elsewhere in Connecticut as in Hartford. Gradually the Sunday laws were winked at and liberalized by the public officials. The Ministerial Associations put up a vigorous protest and opposed

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every attempt to liberalize these antiquated religious relics that were enacted by the Puritan regime nearly three hundred years ago. The State legislature for a long time was under ecclesiastical control and enacted religious laws. Secular activities were strictly forbidden on Sundays under the state religion, which was not disestablished until in 1834. And the religious laws placed upon the civil statute books were retained for a long time after the state religion was nullified. Mowing of lawns on Sunday was even prohibited, as well as traveling for pleasure.

Gradually baseball, football, motion pictures, and secular activities were permitted the same as on week days, and public officials refused to be dominated any longer by a militant clergy, who wanted religious obligations to be enforced by the civil magistrates as formerly.

But occasionally the attitude of the prosecuting authorities is influenced by the "die-hard" clergymen, and these Sunday blue laws still existent upon the civil statute books are revived, as was done recently when Willard B. Rogers, president of the Hotel Bond of Hartford, was arraigned before the Hartford police court and charged with the violation of Section 8607 of the General Statutes, relating to "work and recreation on Sunday," which are still prohibited under this statute. Complaints were lodged with the police department of Hartford that dancing at the Hotel Bond was permitted on Sunday. Mr. Rogers declares, "Either we will be vindicated in this matter or the whole town will be closed up tight on Sunday." A test case will be made of this affair before the courts of Connecticut, and the whole Sunday issue will be tested with respect to other activities that are still under the blue law ban.

For many years the Hotel Bond has permitted dances on Sunday for purely charitable and fraternal benefits, and generally dancing in other places has been winked at on Sundays. We shall watch with interest the legal outcome of this battle between the ecclesiastical and secular forces in Connecticut.

C. S. L.

Council of Churches on Education and Religion

THE PHILADELPHIA COUNCIL OF CHURCHES was quoted in the *Philadelphia Inquirer* of October 23, 1950, as saying:

"We believe that education is weakened and its usefulness impaired to the extent that it is separated from the disciplines and insights of religious faith. Whatever other religions underlie other national cultures, the Christian faith underlies the history and philosophy of American life and of its public education. Were we to depart from this foundation, all our democratic institutions and practices, including our public school system, would be imperiled.

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"We believe that religion is seriously weakened if it is not intimately related to general education. There are three basic institutions of education—the family, the school, and the church. Each has a different role to play and each has its important contribution to make to the total educational experience of the child.

"We believe that a free American public school system is indispensable to the maintenance and development of our democratic institutions, and we believe Christian people should acknowledge the debt we owe to public education.

"These convictions are based solely upon a belief in God as the source of all spiritual values and material goods, the Determiner of the destinies of nations, and the loving Father of mankind."

In many respects this statement is a good one. We can agree wholeheartedly with the next to the last paragraph quoted, but we will have to disagree with the interpretation the council would doubtless put upon the words. It is our conviction that "Christian people" in acknowledging their debt to public education will be forced to admit that if religion is to be taught in the public schools, they become in some measure sectarian. The element of discrimination is bound to creep in. More attention is sure to be given to majority opinions than those of minorities.

Where the statement talks about the "three basic institutions of education—the family, the school, and the church," those who wrote it feel beyond doubt that religious education should be given by all three.

There is a crying need for religious education. It has been said that man is naturally religious, and we think he is. We do not mean that he is naturally devoted to a creed or a doctrine but that most of those who are skeptical have become so because of what some other folk have done. Children are peculiarly susceptible to religious training if it is given by those in whom they trust.

We have said—till our readers must be tired of it—that religion belongs to the home and the church. The fact that many parents do not teach the great truths of the Scriptures to their children is a challenge to the church not the school. Bad conditions have always followed whenever and wherever the state has entered the realm of the church. No amount of sentiments about the need for religious teaching can change this fact, nor can it alter the lessons of history, nor can it successfully dispute all experience.

H. H. V.



Religious Freedom Requires Self-sacrifice

A NEWSPAPER DISPATCH reported that the William Jewell College, at Liberty, Missouri, had refused to accept public funds for the college. Knowing that it is easier to talk against receiving funds than it is to refuse them when they may be had, we wrote a letter to Dr. Walter Pope Binns, president, and asked him for a statement. In reply he said, "I believe very strongly that no school or college or hospital or any other institution owned by a religious denomination should receive support from tax funds. It is a violation of the principle laid down in the First Amendment to the Constitution for the federal or state government to appropriate money in any form for the support of sectarian institutions. In harmony with that policy we shall refuse at William Jewell College to accept any aid from tax funds."

There are many who do not believe that it is a violation of the Constitution for the state to give aid to sectarian institutions under certain conditions. Whether it is or not, it is becoming a growing practice, and without knowing anything about it more than anyone else, we hold the opinion that the Government will increase such appropriations. The arguments advanced for so doing are appealing. The Great White Father is rich. His interest in his children seems to know no limit. Whether it is bad for the Government to give or only bad for people to receive, or both, will probably be a subject of a lot of discussion for some time to come. We would like to meet Dr. Binns. We like men who have convictions and who stand for them even at some monetary loss.

H. H. V.

The Amish in Conflict With Education Laws

FROM TIME TO TIME in the last couple of years reference has been made in LIBERTY to the conflict between members of the Amish faith in Pennsylvania and the school attendance authorities over the matter of children of members of this faith being kept out of school after they pass fifteen years of age. In Somerset County four farmers of the Amish branch of the Mennonites were each fined five dollars and costs in the county court. When an appeal was taken to the Court of Quarter Sessions, the decision was reversed on the grounds that the Compulsory Education Act of Pennsylvania contravened the constitutional guaranties of religious freedom. The State appealed the cases to the Superior Court of Pennsylvania, which quashed them, apparently on a legal technicality.

In Lancaster County, however, some cases involving this question have been tried and eventually referred to the Court of Quarter Sessions of that

county. Samuel Beiler and Levi Beiler were convicted before a justice of the peace for violation of the compulsory provision of the school law. In this court's opinion this is found:

"The issue is whether a parent is exempted from complying with the compulsory attendance provision of the School Code of this Commonwealth on the ground of religious beliefs founded upon the Amish faith.

"In *Com. v. Palms*, 141 Pa. Superior Ct. 430, it is said: 'It seems clear to us that what the founders of the Republic—and also the framers of our State Constitution—had chiefly in mind, as respects freedom of religion, was the prohibition of a state or established church or religion, and any interference with the right of freedom of conscience and religious belief—the right to attend or to stay away from places of worship, to support or to refrain from supporting any church or ministry, and to have all religious establishments or modes of worship treated on an equality and without any preference of one over another.'"

Though reference was made to the Somerset County case, the Lancaster County court followed a later decision of another Pennsylvania court which held that Mohammedans who had refused to send their children to the public school on Friday which they regarded as a sacred day of religion had violated the compulsory attendance provisions of the School's Code. It was held "that the defendants are bound to perform all the requirements of the compulsory attendance provisions of the School Code. They cannot send their children to the public school upon condition that they shall be excused on Fridays."

The Lancaster County Court continued its opinion thus:

"The religious convictions of the defendants are sincere and their refusal to comply with certain requirements of the school law is based thereon. They are entitled like any other citizen of the United States to the constitutional protection of religious freedom which guarantees religious equality, but it does not provide immunity from compliance with reasonable civil or educational duties imposed by the state in the interests of public welfare. To permit any person of any creed to violate the state laws on the ground of religious scruples would lead to endless confusion and interfere unduly with the proper functioning of civil government."

In each case a fine of two dollars and costs of prosecution was levied. The defendants have appealed to the superior court.

The matter is still very much alive. A gentleman in the city of Lancaster has sent to this office copies of two newspapers, *Lancaster New Era* and *Intelligencer Journal*, covering the period from September 19 to October 2, 1950. Their news stories are very interesting, declaring that "a full-scale crackdown"

is in progress against the Amish folk over the question of school attendance. So widespread are the school law violations that they are referred to as "mass absenteeism."

As early as September 20 the *New Era* reported twenty-eight prosecutions, and a day or two later said that an estimated fifty children were being kept out of school. The State Department of Public Instruction is said to have begun withholding State appropriations to school districts that do not enforce the attendance law. The total sum involved for a number of townships is estimated at \$225,000.

The penalty for a single act of disobedience is a fine of two dollars or five days in jail. For a second offense the fine is five dollars or five days in jail, and the "process could go on indefinitely."

The convicted folks have generally refused to pay fines, accepting incarceration in jail instead. At least one bishop was among the number locked up. Several laymen offered to take his place, but the justice refused to allow this. The bishop said as he sobbed, "I don't want to pay a fine, but I hesitate to go to jail and leave my wife and children in distress—and furthermore I've got a church to attend."

Some unidentified person paid the fines for at least a part of those who had been jailed. One of the pictures that the *New Era* contains shows a group entering jail just as three others were released. Three Amish widows who were charged with violation of the compulsory school act were spared three days in

jail after someone unknown to them paid their thirty-seven dollars in fines and costs. One of the defendants asked this: "Can one man control all of Pennsylvania's school children? Can one man do that?" Another said, "We tried to obey a supreme law, the law of God, and we know that if we don't do this we will get to a place a lot worse and that will be forever and ever."

That the Amish are sincere no one who knows them will question. Whether they are wise or not in contending that all their children should quit school at such an early age may be questioned. Everybody who knows about this matter will watch with a great deal of interest what the courts will finally say.

In the Lancaster County case to which we referred earlier a sentence appears that may be all right when applied to the matter of school attendance for children, but it can hardly be allowed to go unchallenged as a general statement of principle. These were the words: "To permit any person of any creed to violate the state laws on the ground of religious scruples would lead to endless confusion and interfere unduly with the proper functioning of civil government." Most of the martyrs of the past have at some time found themselves in conflict with state laws that contravened their religious convictions. Many good men have had to pay too great a price for holding to a conviction that made them say with the apostles of old, "We ought to obey God rather than men."

H. H. V.

NEWS and COMMENT

Garages Win Sabbath Auto Washing Okay

By RICHARD MASON

CHURCH-GOING habits of Flatbush burghers helped to win a court victory yesterday for Flatbush garage owners who wash Saturday night grime from clients' cars on Sabbath mornings so that the clients can ride to church in gleaming chariots.

Patrolman Peter Menakake of the Parkville station has long considered Sunday car washing nothing less than Sabbath sabotage, so he summoned William Haggard, a car washer in the Ben Jay Garage, 1213 E. 15th St., to Flatbush Court. Haggard rinsed a car early Sunday Oct. 8, Menakake said.

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A hearing yesterday developed into a test case, for auto laundries lost their own case for mechanized Sabbath car scrubbing recently in the Supreme Court, Appellate Division.

In view of this the president of the Brooklyn Garage Council, Robert Bronchick, hustled to the scene accompanied by counsel, Murray A. Frank, of 50 Court St., to lend moral support to Benjamin Merin, owner of the embattled Ben Jay.

"Cleanliness is next to godliness," Merin murmured to Magistrate Abner C. Surplus. "My regular customers want their cars clean for church-going."

His garage and others wash only the cars of regular clients on Sundays—that is, cars on contract to be kept clean, Merin continued. They were often brought in dirty late Saturday night, he added. Furthermore, the car washers "worked quietly indoors, they both

ered nobody and didn't make any annoying noises."

Magistrate Surpless agreed on the merits of cleanliness and ruled that in his opinion it was not the Legislature's intention to include such good works in the list of proscribed activities. Dismissing the case, he said:

"The Sabbath law was passed primarily to preserve the peace, repose and quiet of the neighborhood on the Sabbath, and this activity cannot be said to invade any of these.

"But garages might well post signs on Sunday stating that no transients' cars will be washed."

Bronchick agreed on behalf of the garage owners. —*Daily News* (New York), Oct. 26, 1950.

Washing cars can hardly be classified as a noisy business, but in more than one place men have been accused of desecrating the Sabbath when they engaged in nothing noisier than painting—sometimes inside their own houses.

Shaving is hardly a noisy thing unless it is so rough that the customer has to yell with pain, but all over the country barbers are forbidden to operate their places of business on Sunday. If it is necessary to have a man's ear look bright on Sunday, what about his chin?

Gradual Surrender of Liberty

TWO STATEMENTS, one bearing date of October 9 and sent out by the Religious News Service and one an Associated Press dispatch bearing the date of November 9, one by a well-known religious leader, the other by one of America's great soldiers, seem worth noticing together.

General Eisenhower is reported to have warned against "gradual surrender of freedoms to the Federal Government." Quoting further we have this: "In this country, we need not fear a Mussolini or a Hitler. Nor need we fear a Lenin. But one thing we must fear—decay of our freedom through our own neglect. . . . No dictator would permit free assembly of citizens to discuss public questions; yet not many of us exercise our right—and obligation—to scrutinize and debate proposed legislation." The General further said that he "had no fear Americans will respond to dangers of which they are fully aware and which they understand. The danger . . . is that the cares of daily life can blind them to a creeping peril," and "each individual may give up only a minute bit of personal liberty but the total adds up to a partial mastery over the group for anyone who wants to grab it."

Bishop Sherrill, presiding bishop of the Episcopalian Church in this country, preaching to more than one fifth of the confirmed membership of his church in Rhode Island, had this to say:

"Today we have mass industry, mass propaganda, mass education and sometimes mass hysteria. We think we have accomplished something if we have a program, committees and a large organization.

"These things have no meaning unless they are related to the pastors and to the people in the pews. There is the hope and the strength of the Church.

"Even in this great and inspiring congregation each of us cannot escape standing alone in the presence of the Master talking directly to you and to me."

In speaking to the clergy, these were his words: "You ought to be continually renewing your life as you gave it in your ordination vows."

And to the laymen these: "Your religion cannot be second-hand, your wife's, your husband's. It must be yours if it is to be alive."

Jehovah's Witnesses Mobbed

CITIZENS OF THE UNITED STATES often boast that in this country men may worship God as they please without fear of interference. Sometimes we Americans must sound very smug and well satisfied. We have referred in other issues to persecution of minorities both in Canada and in Colombia. Here is a case from our own land. The Joplin, Missouri, *Globe*, of September 3, 1950, carried the following Associated Press dispatch from Kennett, Missouri:

"A meeting of 300 Jehovah's Witnesses, a religious sect, was broken up by a mob here tonight in a near riot.

"Hubert Collins, news editor of the Weekly Dunklin Democrat, said violence was prevented by city and state police and 12 national guardsmen armed with rifles and fixed bayonets.

"Collins, at the scene, said the witnesses were meeting in a room above a downtown cafe when a crowd police estimated at about 2,000 gathered in the street outside.

"Scattered fist fights broke out. Collins said the crowd broke up when Prosecuting Attorney Tom B. Mobley told them, over a public address system, that a riot squad would be called if they didn't go home.

"Members of the sect—noted for its pacifist leanings—were led to safety by the guardsmen, six policemen and about 10 state patrolmen.

"Collins said the witnesses cancelled several meetings scheduled for tomorrow after the meeting was broken up."

If this were the only case that had occurred in the United States, it would be bad enough. But the Jehovah's Witnesses have been rather roughly treated before in other places. These things are shameful.

Religious Freedom in Sweden

SOME TIME SINCE, some agitation was on about introducing complete religious freedom in Sweden. The Minister of Finance announced that if this were done, the state would lose several hundred

thousands of dollars in income, because those who might leave the state church would be exempt from church taxes. Sweden is the last of the Scandinavian countries to refuse a person permission to leave the state church unless he joins some other church. According to one writer the Minister of Finance in Sweden probably is not very much concerned about this matter, because church taxes bring in only about seventy million crowns in a budget of five billion. It is thought by some also that people who did not believe the doctrines of the state church might not leave it. The Communists have been credited with saying that they will stay in the church "in order to be able to exert control on her." What a lot of trouble a union of church and state does bring. What a lot of ways the evil manifests itself. What a strange thing it is in these enlightened days to think that anyone would contend for such a union.

Double Punishment?

CONSCIENTIOUS OBJECTORS who have refused to register for the draft and have been sentenced to prison for so doing are being arrested in different places and charged again with violating the law concerning the draft, since continued refusal is considered a new offense. Senator Guy Gillette, referring particularly to the cases of two young Iowa men, is reported to have said:

"It is unjust and unreasonable to send conscientious objectors to jail twice for refusing to comply with the law.

"On the face of it, it seems obvious that one prison term is enough payment for violation of the act. The purpose of the act is certainly not to persecute the small number of absolute pacifists who conscientiously object to service in the armed forces."

Devotionals in Public Schools

A LUTHERAN PASTOR and a Presbyterian preacher protested against what were called "devotionals" being made a part of the curriculum of a school district in Houston, Texas, since they believed these to be unconstitutional and an infringement of religious liberty. The news report we have seen is a little confusing, because it said that these devotionals had been dropped, but later adds that "the school plans to continue weekly devotional assemblies comprising spiritual music and short addresses by pastors of local churches."

We presume that this means only those children who want to do so will attend those assemblies rather than being in classes where religious instruction is regularly given.

FIRST QUARTER

Who Is Conscientious?

JERUSALEM, Oct. 23, 1950—Israeli courts have twice acquitted girls claiming to be conscientious objectors, who were charged with perjury and evasion of military service.

"The girls had sworn that they were conscientious objectors for religious reasons, but they later were allegedly observed violating Orthodox Jewish Sabbath laws.

"At both hearings, the courts held that a person can be genuinely religious by observing the spirit rather than the letter of religious laws."

Baptist School Refuses State Gift

A BAPTIST-OWNED boarding school in Kentucky, known as Magoffin Institute, refused a gift from the State of a shipment of cherries because it was held that church and state must be absolutely separate. The president of the institute stressed the fact that Baptists have a distinct field of operation in which the state has no part. Among other things he said, "We are not condemning those institutions which may accept help from the government, but to us, our duty is clear."

Surely this example of standing for the spirit as well as the letter of a recognized American principle is worthy of emulation.

Sentenced to Church

THE *Daily News*, WASHINGTON, D.C., on October 18 had the following:

"Ordered to Church

"COLUMBUS, O., Oct. 18—Twelve teen-age boys picked up in a raid on a high school drinking party two weeks ago were ordered today to attend church every Sunday for the next six months.

"Miss Genevieve Taylor, domestic relations court referee, also ordered the youths to join a group or organization engaged in civic work."

The court official who did this may have had the best of intentions, but it has been a long while since such a sentence could be enforced in our land. Going back to colonial days, we find that such things were meted out. Maybe these youngsters would rather go to church than to have something else befall them. It is doubtful whether much good can come from attendance at church when it is forced upon a person. All service for God and all efforts to obtain knowledge concerning the will of the Creator must be embraced voluntarily if they are to accomplish anything worth while. If one of these boys had come from the home of Orthodox Jews, or from the home of Christians who observe the seventh-day Sabbath, then what?

Blue Laws in Zion, Illinois

SOME TIME AGO we noted that an attempt was being made to reimpose Sunday blue laws upon the citizens of Zion, Illinois, where the late Wilbur Glenn Voliva set up his so-called "Christian Catholic Apostolic Church." In 1949 a referendum was held, and the blue laws were banished by a fifteen-vote margin. When the subject was put to a second test last fall, 1,746 voted against blue laws, and 966 wanted them. The referendum on which the vote was taken proposed that "all labor be forbidden on Sunday, except works of charity and public protection."

Jehovah's Witnesses and the Draft

IN 1942 TWO JEHOVAH'S WITNESSES left without permission a conscientious objectors' camp at Gatlinburg, Tennessee. They were arrested and sentenced to two years in prison. They denied that the draft board had a right to classify them as conscientious objectors or to send them to the CPS camp, since they claimed to be ministers for their religious body. Evidently the civil authorities felt that the Jehovah's Witnesses were a little prodigal in designating members as ministers and refused to accept that sect's classification. Recently a United States Circuit Court of Appeals handed down a decision which holds that a religious body rather than the civil authorities is the proper one to decide when one of its members is a minister.

We are sure that this decision will be appealed by the Government and will be interested to learn the reaction of the United States Supreme Court. This question of freedom of conscience involves a good many thorny problems. Though the Jehovah's Witnesses find a good deal of fault with our Government, they ought to be very glad they are living under it. This action by a Federal court of appeals is quite different from that taken by Soviet authorities as reported in another place in this issue.

Religious Concessions in Russia

SOME TIME AGO arrangements were made, we believe, to permit a Roman Catholic priest to enter Russia to look after the interests of Roman Catholics in Moscow. It has now been reported that on September 15 last our Ambassador Alan G. Kirk took up with Soviet Foreign Minister Andrei Gromyko the matter of allowing the Catholic priest, John O. A. Brassard, to hold public services for American Catholics in Moscow. We believe that the United States State Department is endeavoring to secure this concession from the Soviets.

Catholic Priests Persecuted in Europe

LONDON—In a country-by-country analysis, a Vatican radio broadcast gave the following report on the persecution of priests and monks in areas behind the Iron Curtain.

Ukraine: Five thousand priests killed and a thousand churches destroyed or closed.

Baltic countries: A thousand priests murdered or jailed.

Poland: A thousand priests deported to Siberia.

Czechoslovakia: Three hundred priests and an undetermined number of monks and nuns imprisoned.

Hungary: A thousand priests and monks murdered or deported, and another 589 prevented from carrying out their religious duties.

Bulgaria: One hundred and twenty priests killed or exiled.

Yugoslavia: A total of 1,954 priests killed, arrested or deported.

Albania: Some 715 priests and monks, including all the bishops of the country, rendered incapable of performing their ministry.—Religious News Service, Oct. 6, 1950.

H O R R I B L E !

Private College Requires Religious Courses

WITTENBERG COLLEGE is a Lutheran institution located in Springfield, Ohio. In the past it has allowed exemptions to Jews and Roman Catholics from its required courses in religion. The school, however, has announced that such exemptions will no longer be granted. Jews and Catholics who attend Wittenberg must take the courses in religion. President Stoughton is reported to have said: "We feel that no student is fully educated until he knows something of the content of the English Bible. This is the purpose of Religion 100. Nor is he educated completely, we believe, until he has thought through the application of great religious truths to his own life and has come to some decisions concerning his relationship to God. This is the purpose of Religion 400."

Course No. 100 is an "introduction to the Old and New Testaments." This is required of all freshmen. Religion 400 is required of seniors. It has to do with "Christian interpretations of life in view of contemporary problems." The college had an enrollment of more than thirteen hundred. In these were ninety-four Catholics and about twenty Jews. The Catholic students were preparing to transfer to some other schools. The Jews did not seem to feel there was any need for them to leave Wittenberg, because "for Jews there is no religious law which forbids them to study

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other religious or sacred texts. Jews are perfectly free to study these things academically, even though they do not accept them religiously."

Since Wittenberg is a private institution operated and sponsored by the Lutheran Church, there is no reason why its trustees may not lay down any rule that they please concerning the required classes. The picture would be radically changed, however, should an attempt be made to force a particular religion on any group of an institution supported in whole or in part by public funds.

Religious Statues on Government Property

NEW ORLEANS—The Civil District Court here was asked to order that the statue of a Roman Catholic saint be removed from city property on the grounds that its presence there violated the "basic American principle of absolute separation of Church and State."

Suit was filed by George L. Singlemann, a Protestant of New Orleans, against city officials for having permitted the erection of a figure of St. Frances Xavier Cabrini last year at the intersection of two principal New Orleans boulevards.

The Knights of Columbus erected the statue in honor of Mother Cabrini's canonization in 1946. The saint did much charitable work in New Orleans and elsewhere.

Mr. Singlemann's attorney, in a prepared statement for his client, said that "no public property or place should ever be used for any private purpose."

"The statue in question," he continued, "is a laudable tribute by a religious sect to one of their members, and duly venerates her. However, it is not a public matter, but purely a matter of private veneration and opinion by a segment of people, and has no place on public property."

The suit was filed, he said, to prevent "any church, organization, sect or fraternity, either religious or otherwise, from converting public property to private use, and strictly upholds the Constitutions of the United States and Louisiana."—Religious News Service, Oct. 9, 1950.

Conflict in Belgium Over State Support of Catholic Schools

ABOUT THE END OF LAST JUNE the Religious News Service reported that in Belgium there had been a "long-standing conflict between Catholics and Socialists and other groups over the issue of government support for non-State schools." It was said by the state that both state and Catholic schools would "benefit from understanding" and that "subsidies to Catholic institutions will be resumed."

FIRST QUARTER

A Reuters dispatch from Brussels, which appeared in the Chicago *Daily Tribune* on October 27, 1950, said:

"Socialist, Liberal, and Communist members of the Belgium lower house walked out today when members were asked to vote on the 1950 budget for the ministry of education.

"The walkout was a protest against a provision in the budget put forward by the Social Christian [Catholic] government to give Catholic schools the government subsidies already paid to state controlled schools.

"The Catholic president of the house, Frans Van Cauwelaert, was forced by laws concerning attendance to postpone the session until Tuesday. The government will ask for a vote of confidence."

Whether in Belgium or in the United States there can be no justification for taxing one man to have another's religion taught. To oppose the use of public funds for parochial institutions is to bring charges of bigotry, intolerance, et cetera. The one who does it should rather be commended, we think, because any financial alliance between the state and the church is a union of the two. It ought not to be necessary in America to refer to the benefits of separation of these two that have such distinct and separate functions. Our land has been blessed so long with a separation of church and state that all too many people seem to have no idea of the evils of a union.

Sunday Auto Sales Banned

THE POLICE OF MANCHESTER, Connecticut, notified all auto dealers that no more automobiles could be sold on Sunday after June 11, 1950. The auto dealers who have been selling on Sundays are seeking legal advice on steps to continue Sunday sales.

Section 8607 of the General Statutes of Connecticut is the basis of the police ban. The statute reads:

"Any person who shall do or require an employee to do secular business or labor except works of necessity or mercy, keep open any shop, warehouse or manufacturing or mechanical establishment, or sell or expose for sale any goods, wares, or merchandise, or except as hereinafter provided, engage in any sport, between the hours of 12 o'clock Saturday night and 12 o'clock Sunday night next following, shall be fined not more than \$50."

The neighboring town of Bolton allows to be done on Sundays what the police of Manchester now prohibit.

When a statute prohibits on Sunday secular business or labor except works of necessity or mercy, it virtually states that all citizens must act as though they were religious on Sunday and requires that the individual conform to the religious ideas and opinions of the majority of the church members.

There was a time when nearly every State in the Union had rigid laws like these upon its civil statute books, but the great majority of the State legislatures have relaxed the severity of these Sunday observance laws as public opinion has changed through the years.

Indiana Methodists Deplore Use of Public Funds by Church Institutions

ON PAGE 530, article 7, of the minutes of the one hundred nineteenth annual session of the Indiana Conference of the Methodist Church is this good statement:

"In view of the fact that it is increasingly possible for federal funds to be used by private institutions and that the principle of the Separation of Church and State is constantly endangered; and in consideration of the efforts of certain private enterprises to donate funds to the Protestant Church in order to alleviate moral pressures from themselves the Committee asks the Annual Conference to spread the following statement upon its record:

"That the Indiana Conference of the Methodist Church deplores the acceptance of funds from any source by a Methodist Church or any of its institutions which would obligate any compromise of the traditional principles of the church."

We believe the Indiana Conference of the Methodist Church acted wisely.

Mississippi Supreme Court Permits Tax Funds to Sectarian Hospitals

THE SUPREME COURT OF MISSISSIPPI, by a four to two decision, has ruled that a Catholic hospital in Vicksburg may not be refused tax funds because it is owned and operated by the Catholics. The State Commission on Hospital Care had made a grant to the hospital, but a state official had refused to pay because he claimed the grant was unconstitutional.

A dispatch from Jackson, Mississippi, says that "section 66 of the state constitution . . . declares that no law granting a donation or gratuity for a sectarian purpose or use shall be enacted by the legislature." The judges who rendered the majority opinion denied that the Catholic hospital was donated money within the meaning of section 66 of the constitution. They held, rather, that the state was "purchasing, with no little thrift, benefits for its indigent patients." Mercy Hospital plans to build what is referred to as "a new facility" at a total cost of \$2,690,000. State and Federal aid is to provide \$1,943,000. It is our understanding that the money for this will actually not be available until next July, which will be the beginning, at least, of the Federal fiscal year.

Virginia Refuses to Transport Parochial School Children

STAUNTON, VA. [by Associated Press], Sept. 19.—The Augusta County School Board yesterday turned down a request of Catholic patrons for bus service to transport a number of pupils from the county to parochial schools in Staunton.

John J. Tracey, a Middlebrook School patron, presented the request and condemned the Middlebrook School, which he charged was inferior to the parochial schools and where he said his children were the subject of jeers because they were Catholics.

The board pointed to provisions in the State code which prescribe that transportation shall be provided only for pupils attending the public schools. The board last year refused similar requests submitted by the Mennonite and Amish sects for the same reason.

State Chaplains in Minnesota

GOVERNOR YOUNGDAHL of Minnesota has appointed seven clergymen as full-time chaplains in the nine mental hospitals of the State. The chaplains will be called from different denominations. It is reported that a study of the religious affiliations of the mental hospital patients shows that about one third are Roman Catholics, one third Lutherans, and the rest are other Protestants and Jews. These chaplains are to be paid by the State.

There can be no doubt that men carefully chosen and trained for such work can do an immense amount of good, but the groups represented should pay the salaries. It will be said that the Federal Government has a chaplain for the Senate, one for the House of Representatives, and chaplains for the Army and Navy, and this will be offered as a reason for what has been done in Minnesota. Precedents are often used as excuses for violating principle. The fact that a thing has been done does not necessarily prove that it is right.

Protestant Chaplain in Maine University

THE RELIGIOUS NEWS SERVICE of October 3, 1950, carried information that a Protestant pastor, Methodist, had "assumed the newly-created post of chaplain to Protestant students at the University of Maine." A letter was written by the editor to the dean of the university asking information as to how this new chaplain was to be paid and whether or not similar provisions had been made to care for the spiritual needs of Roman Catholic and Jewish students. Mr. Charles E. Crossland, director of student and public relations, has advised us that the newly

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appointed Protestant chaplain "is to be paid entirely by the denominations." This gentleman "does not have an office on campus, except that he, the same as others, may use space in the so-called Student Religious Association headquarters, which is an all-faith student organization established this year."

Force vs. Persuasion

THE *Commonweal*, dealing with the question of Leopold's return to Belgium, in mentioning the fact that perhaps not as full effort had been made as could have been made for a compromise between the Catholic Social Christian Party and the Socialists who opposed Leopold's return, had these very true words to say, and they do not apply only to the case under immediate discussion:

"The incident demonstrates again that force of any kind as a method of persuasion, whether in politics or in matters of conscience, only tends to propagate itself and to end in violence."

No person's mind was ever changed by force. It is a great pity that there are those in the world yet today who seem to feel that some of the religious beliefs they hold should be forced upon others by the power of the policeman's club.

We know that it is never put as bluntly and baldly as that, but that is what the thing amounts to. When the wind could not blow the traveler's cape off, the warmth of the sun caused him to shed it, according to the old story, and it illustrates a great truth. If those who profess to be followers of the Man of Nazareth were as zealous in teaching truth and living truth as they sometimes are in attempting to force truth, the world would not be a bad place in which to live.

Would a Common Religious Denominator Justify a Union of Church and State?

BOTH THE RELIGIOUS AND THE SECULAR press have, in the last three or four years, had much to say upon the subjects of religious legislation, the separation of church and state, and the right to teach religion in the public schools.

Most folks take for granted that in America there is, and will continue to be, a separation of church and state. Many, however, believe that there should be some kind of legislation protecting particularly the Sunday day of rest. The most controversy has arisen over the question of giving aid to church-supported schools. Some claim that the giving of tax money to such schools can be justified even under the provision of the First Amendment to the Federal

Constitution. Such people claim that this amendment forbids only the establishment of some particular church, and does not prohibit the giving of aid to church institutions, provided only that there is no discrimination made between the different religious groups.

There are a good many who believe that religion of some kind should be taught in the public schools. These generally feel that a common denominator of religion should be found, and that such would be acceptable to all churches. With some 250 religious groups in this country, it is exceedingly doubtful whether such a common denominator could be found. If a few of the larger religious bodies could agree, it is more than probable that most of the smaller denominations would not assent to the arrangement. In the case of *Davis vs. Beason*, decided on February 3, 1890, the Supreme Court of the United States, in defining the First Amendment to the Constitution, said, "The First Amendment to the Constitution, in declaring that Congress shall make no law respecting the establishment of religion or forbidding the free exercise thereof, was intended . . . to prohibit legislation for the support of any religious tenets or the modes of worship of any sect." 133 US 342.

It is surprising how many feel that a union of the civil government with many churches can be justified. The question of treating all alike could possibly be made, but this would not lessen the fact that Congress had made a "law respecting the establishment of religion."

In the matter of schools the words of Mr. Justice Jackson, in the case of *Everson vs. Board of Education*, should never be forgotten.

"I should be surprised if any Catholic would deny that the parochial school is a vital, if not the most vital, part of the Roman Catholic Church. If put to the choice, that venerable institution, I should expect, would forgo its whole service for mature persons before it would give up education of the young, and it would be a wise choice. Its growth and cohesion, discipline and loyalty, spring from its schools. Catholic education is the rock on which the whole structure rests, and to render tax aid to its Church school is indistinguishable to me from rendering the same aid to the Church itself."

It is clear, crystal clear, that those who operate church-supported schools do so for the purpose of teaching religion. We have heard of none that claim to offer better instruction in secular subjects. No amount of sophistry, no amount of double talk, can obscure the fact that parochial schools, by whomsoever operated, are for the purpose of advancing their sponsors. The fact that a generation has arisen that knows little about religion does not prove that it should be taught in the schools supported by tax monies of all. It is rather a challenge to the church, which has been commissioned to preach the gospel.



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Rabbi Objects to Observance of Jewish Festival in Public Schools

A DISPATCH FROM ST. LOUIS tells a story that is well worth repeating:

"St. Louis, Nov. 3, 1950—Observance of the Jewish festival of Chanukah in some suburban public schools has drawn fire from Rabbi Ferdinand M. Isserman of Temple Israel here.

"In a sermon, the rabbi said that Jewish leaders oppose the use of public taxes to support the religious practice of one denomination because they regard it as a violation of the principle of church and state separation.

"J. B. Warren, superintendent of the University City schools, said the observance was only cultural and not religious. Dr. Carl L. Byerly, director of special services for the Clayton schools, said, 'At the Christmas season, at the suggestion of some Jewish parents, we have included Jewish songs on the Christmas programs at one or two elementary schools, not to teach religion, but only to recognize the Jewish religion as well as the Christian religion.'"

One of the most seductive things that one has to meet is the claim that when all religions are represented there is no union of church and state. A separation of church and state means that there shall be no union with one or many churches. All too frequently those who are benefited by some Government action fail to see danger in a thing that they might be quick to condemn if others were involved. We congratulate Rabbi Isserman for his clear understanding of the principle of the separation of church and state.

Witnesses Condemned as Spies

RECENTLY NINE OFFICIALS of the Jehovah's Witnesses in Germany were charged with being "a religiously camouflaged spy ring of American imperialism," seeking to undermine "the peaceful development of the German Democratic Republic, slandering the Soviet Union and the people's democracies." They have been convicted. Two were given life terms, three were sentenced to fifteen years, one to twelve years, and the last three, eight to ten years.

Whether one agrees with a single tenet of the Jehovah's Witnesses' teaching or not, he must admit that they are not only zealous but courageous. Some would call them only foolhardy. But whether one agrees with their methods or not, he will have to admit that they must be driven by deep convictions. We do not hold with either their teachings or some of their methods of trying to propagate their doctrines, but in this wishy-washy, not-sure age of professed Christians it is refreshing to find people who really believe enough to suffer for their faith.

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These Three Americans

By the EDITOR

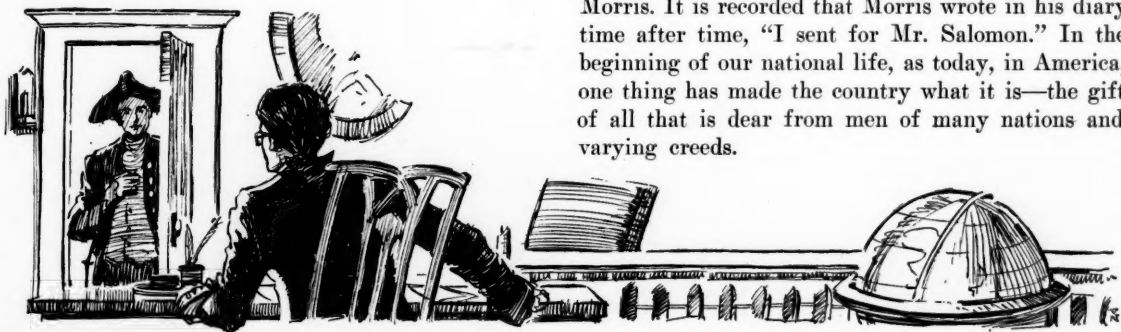
THAT CHRISTIANS of one persuasion or another form a large per cent of the population of the United States is known to all. Probably of the millions who have no church affiliation, the majority would acknowledge the effect of Christianity upon their habits of thought. It is becoming too common, however, for Protestants to claim for Protestants almost all, if not all, the patriotism of the men who sacrificed to make this country what it is. Others played vital roles in bringing the republic into being. We need only to cite three. There was Charles Carroll, of Carrollton, a Catholic and a signer of the Declaration of Independence. His life and activities lent strength to the movement for liberty. Thomas Paine, a deist, was one of the great pamphleteers of his time. Some of his writings undoubtedly had great influence. A lesser-known man was Haym Salomon, a Polish-born Jew whose magnificent patriotism and munificent contributions to the expenses of the Revolution are not so well known as the deeds of the other two mentioned, but which undoubtedly did much to swing victory to the side of the colonies.

Because Salomon is least known we may be permitted a few words about him. He came to American

shores in 1772, settling in New York. Because of his gift with languages the British used him as an interpreter for the Hessian mercenaries in the war with the colonists, since the British officers could not make their commands understood. Having known, however, the suffering of his people in Poland, he sympathized entirely with the colonists and encouraged many a Hessian to desert. Eventually he was tried for treason, and sentenced to death. He escaped, and by good fortune found his way to Philadelphia from New York, where he had been convicted.

His help given to Robert Morris, to whom Washington had entrusted the financial affairs, such as they were, of the colonies, undoubtedly saved the cause of the revolutionists more than once. His zeal and his love of liberty could be no better revealed than by the fact that he once broke into the services of Yom Kippur, the holiest of Jewish days, to urge, even demand, that the Jewish congregation raise thousands of dollars to meet an immediate need of the struggling colonists.

Salomon was not a philosopher, but he understood the craving of the human heart for liberty, and he gave himself, with all that he could raise in funds, to help carry the terrible load that rested upon Robert Morris. It is recorded that Morris wrote in his diary time after time, "I sent for Mr. Salomon." In the beginning of our national life, as today, in America, one thing has made the country what it is—the gift of all that is dear from men of many nations and varying creeds.



DEEPER PEACE

The shades of the evening are drawn o'er the land,
And bright glows the church on the hill,
While soft silv'ry snow drops its mantle of light
On hilltop and valley so still.

Though nature provides this landscape serene,
Deeper peace than that which we see
Is found in the heart and the mind of him
Whose conscience forever is free.

